

# The Christian Observer.

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## Religious Communications.

MEMOIR OF BOSSUET, BISHOP OF  
MEAUX.

(Continued from page 74.)

THE several stages in the life of an author of such persevering industry as Bossuet, are perhaps best marked by the dates of his successive publications. We are now arrived at the period which gave birth to his *Exposition de la Foi Catholique*—a work small indeed in its dimensions, but attended with so much *eclat*, and productive of such remarkable effects, that it seems to demand particular attention.

This treatise Bossuet had composed as early as the commencement of the year 1668, for the religious benefit of M. l'abbé de Dangeau; though it does not appear to have been published before the year 1671 or 1672. The conversion of this eminent person, who was afterwards abbot of Clermont, proved the first fruits of the author's labour. It has not perhaps often happened that the intention of a writer has been so exactly accomplished, as it was in the present instance. But still greater triumphs followed the appearance of this wonder-working treatise. The celebrated Marshal Turenne soon after owned its power, by embracing the Roman Catholic\* religion; and was

the first to urge the publication of a work from which he considered himself to have derived so much spiritual benefit. It was much

selfes". "This use of the term by Protestants *seems* to imply an acquiescence in the unjustifiable assumption of the Church of Rome; and is, in truth, employed as an argument in its support (and not an ineffectual one) with the lower and more uninformed classes of that communion."

"If it be said, that the appropriation of the term here objected to is to be excused on the ground of *civility*, inasmuch as the denomination by which the members of the Church of Rome were formerly described, as in reference to the head of that church, is now become offensive to that body, it is to be answered, first, that no civility can justify a falsehood, and that too upon a vital point of religion; and, in the next place, that there is a designation, which is not of an offensive character, and which is reconcilable with truth; the term *Roman Catholic*, which implies *a member of the Roman branch of the catholic church*. This presents a just view of the case, inasmuch as our church, notwithstanding the corruptions of the Church of Rome, does not deny to its members that participation in the *catholic pale* which they refuse to us. The *peculiar tenets* of that church indeed we must reject, as not *catholic*; not having been *universally received in the first ages of Christianity*; but still there are preserved in it, though mixed with rubbish and much tarnished, some of the sterling treasures of the church."

"Bishop Burnet, in speaking of the words of Cromwell, 'I die in the catholic faith,' observes, 'that the term *catholic* was then used in England in its true sense, in opposition to the *novelties of the see of Rome*.' And Archbishop Cranmer uses these memorable words; 'I agree, that that doctrine is *catholic* which was taught fifteen hundred years ago.'"

\* "The members of the Romish communion," remarks the present Archbishop of Dublin, in his primary Charge, "deny to Protestants any participation in the catholic church. They exclude them altogether from its pale; and describe them formally as *heretics*. Nor is it only in set theological expositions of doctrine that they express this demarcation, but in the daily use of the term Catholics, as applied *exclusively* to them-

read, and certainly produced very considerable effects. The euologist of Bossuet, who wrote in 1704, above thirty years after its publication, scrupled not to affirm, in sufficiently round terms, that it had proved the instrument of either commencing or completing every genuine conversion from Protestantism which had taken place in France and the neighbouring countries since its publication;—a bold assertion, which, if true would make this book a greater miracle than the Church of Rome could ever boast of upon any other occasion! The friends of that church were indeed so sensible of its merits, that besides its receiving a great number of particular recommendations from divines of eminence and influence, it was honoured with the universal approbation of the Gallican church, in their convention of 1682; and, to set the seal of *infallibility* to its pretensions, it was finally crowned with the authoritative sanction of his holiness the pope.

The extraordinary success attending the ‘Exposition,’ calls for a few remarks. Notwithstanding the respect due to the talents which could accomplish the conversion of such men as Dangeau and Turenne, it cannot be denied that both these conversions were accompanied by circumstances tending to excite some suspicion concerning the motives of the converts. Dangeau gained high preferment in that church to which he had become a proselyte. Turenne, as we learn from Perrault’s short notice of his life, had a sufficient stimulus presented to his ambition, whether he yielded to it or not. His change of religion took place in 1668. On the renewal of the war between France and Spain the preceding year, he had been appointed marshal general of the French armies. When he was at Toulouse, upon that occasion, the king gave him to understand that still higher honours would await him, provided only he would renounce his Protestantism, and come over to the Gallican

Church. The marshal, says Perrault, declined these tempting offers at the time, from an apprehension that his conversion might be liable to the charge of unworthy and self-interested motives. We find, however, that only a year elapsed before he got the better of this objection, and gratified the ardent wishes of his numerous friends and admirers, by enlisting under the banners of the Church of Rome.

It is indeed no wonder if Rome was proud of her victory in this particular instance. Turenne had the character of being the greatest general of his age, Conde scarcely excepted; and, in his social and domestic relations, was every thing that was open, amiable, noble-minded, and generous. It should not, therefore, be lightly affirmed that either he or Dangeau was consciously insincere and hypocritical. They had both probably brought themselves to believe that the Church of Rome opened the safest road to heaven. But who that has paid any attention to human nature, or to the deceitful operations of his own heart, can help, suspecting that, unknown to themselves they might have been secretly swayed by motives of ambition and self-interest, or that the prospect of temporal advantage might have thrown at least a preponderating weight into the balance of their theological reasonings? The conversion of Henry the Fourth of France appears to be a glaring instance of self-deception, if not of wilful apostacy, from what he believed to be the truth; and it is rather unfortunate for the credit of Popery, that several similar instances are found among the number of her proselytes.

The Exposition is doubtless the work of an acute and powerful mind. The writer of Bossuet’s historical eulogy observes, that it affords a striking example of his dexterity in disentangling questions of the most intricate nature; in clearing a subject from the false or unfavour-

able glosses which have been put upon it by an adversary; and in presenting it to the mind of the reader under its most simple and disencumbered form. There is some truth in this criticism; but what will it avail, if it can be shewn, as doubtless it can, that these *encumbrances* from which Bossuet attempts to rid the Roman Catholic doctrine are in reality essential parts of that doctrine, and cannot justly be separated from it? He endeavours, for example, to repel the charge of idolatry, as it exists under its grossest form. In this, perhaps, he may be successful. But who can deny that there is a minor species of idolatry, which consists in worshipping a Divine Being through the medium of pictures, shrines, and images, and which is plainly contrary to the spirit of the Second Commandment? Who can deny that the habit of prostration before such objects has a manifest tendency to preclude all worthy notions of the Supreme Majesty of heaven, by degrading and sensualizing the views of the worshipper? Again; he endeavours to remove objections to the invocation of angels and departed saints, by asking why this should be more liable to censure than requests for the intercessory prayers of our fellow-Christians, which as all churches agree, are authorised by the sacred oracles;—a plausible answer, if it were founded in truth. But no passage of Scripture warrants us in seeking the intercession of departed or incorporeal spirits. And he forgets the difference which exists between *simply desiring the prayers of our Christian brethren, and offering up acts of devotion to angelic or sainted intercessors*. The former is merely a pious request: the latter is genuine worship.—I briefly notice these particulars, as a specimen of Bossuet's reasoning. Upon the whole, his treatise is well calculated to catch the unwary, but will produce little effect upon the well-informed, impartial, and reflecting reader. It

presents the Roman Catholic doctrine, simplified as much as possible; far indeed beyond what is possible, according to a just representation of that system. A tone of great moderation pervades the whole work; and the snake lies deeply buried in the grass. It is too short to tire the most idle or impatient reader. It *seems* to dispatch every objection with such readiness and facility that the superficial thinker is conjured, as it were, into a spirit of assent, before he is aware whether he is going. In short, a more plausible manual for gaining over ill-informed or ordinary minds, was never yet composed by the ingenuity of man.

Popery may be termed, in few words, *a system of paganized Christianity*. Every religious institution of Paganism had a tendency to chain down the understandings of its votaries to visible and corporeal objects; to distract their attention between a vast variety of such objects; and thus to keep their minds from aspiring to just conceptions of the Creator, and their hearts from rendering to him the fear, love, and homage which are His due. This was the general effect produced upon mankind, by all the *lying vanities* of the Gentile world! their demi-gods, their deified heroes, their local and household divinities, their temples, auguries, and oracles. After the establishment of Christianity throughout the Roman empire, much of the leaven of heathenism still prevailed. Its spirit was gradually transfused into all the doctrines, institutions, and ceremonies of our holy religion; and, being powerfully aided by the general corruption of human nature, and by the ignorance and barbarism of those dark ages which followed the irruption of the northern conquerors, it succeeded eventually in building up that fabric of superstitious and unscriptural theology which was at length formally consecrated by the Council of Trent. About the same time,



however, the light of the Reformation shone forth, exposing the deformities and corruptions which had been for so many ages engrafted upon the purity of the primitive doctrine; while they who were convinced by that light found it no longer possible to hold communion with a church which pertinaciously rejected it, and persecuted all who questioned the infallibility of her decisions. Here then was a real and sufficient cause for separation; and the reformed churches were fully justified in opposing the anti-scriptural doctrines, in abolishing the superstitious practices, and disclaiming the pretended authority of Rome.

While, however, we strenuously assert the great cause of our invaluable Protestant Reformation, and never shrink from exposing, upon every proper occasion, the errors and corruptions of the Church of Rome, let us not bear too hard against all the individual members of that communion. There is a very material distinction to be drawn between the dogmas of a particular church, considered with respect to its corporate authority, and the conduct of its members as viewed in their private capacity. There have been probably, at all times a considerable number of Christians in the Church of Rome who, without proceeding to the length of an open separation, have not failed to discover and lament its manifold abuses in practice, and to counteract them to the utmost of their power. Others again may have supposed that an orthodox construction could be given to some of its unscriptural tenets; a construction in some degree satisfactory to their own minds, though not so to the apprehension of the more enlightened Protestant. Doubtless such characters were to be met with before the Reformation; and others have existed since that memorable era. And may we not charitably believe that such *silent remonstrants* within the enclosure of Popery, notwithstanding many

defects or errors, were at heart sincere followers of Christ, and savingly united to him as the great spiritual Head and Sovereign of his church? It is not for us to say how far such individuals might be unsuspectingly fettered, in their adherence to the communion in which they were educated, by respect for ecclesiastical authority, by their notions of Christian unity, and their sense of the dangers of open separation. Their errors—for errors, and *serious* errors, they doubtless were—might probably be rather intellectual than moral; proceeding more from the force of early prepossessions than from the influence of culpable timidity, or a wilful compromise with the corrupters of Scriptural doctrine. While, therefore, we firmly maintain our own principles of separation from the Church of Rome, let us beware of pronouncing too harsh a judgment upon those who may have been separatists from her delusions in heart, though they could not see their way so clearly as to induce them to depart from her visible communion. It is not to be denied that many errors may be compatible with the attainment of salvation, in the case of those who are built upon the only true foundation of faith and hope; even upon that adorable Redeemer *in whom* the several parts of *the Christian building*, however apparently disunited, are all *fitly framed together, and growing up an holy temple in the Lord*, are destined to rise hereafter into a glorious and magnificent fabric, never to decay.

In 1678, Bossuet had a conference with the celebrated John Claude, Protestant minister of Charonton, at the house of Madam la Comtesse de Roye. This conference was held for the spiritual benefit of Mademoiselle de Denas, and terminated in making her a convert to the Church of Rome. Bossuet took down the discussion, and published it four years afterwards, in 1682, with an introduction, containing farther instructions for his new



proselyte, and some strong remarks on the account which Claude had published of this transaction. I am not acquainted with this controversy, and therefore shall not attempt to adjust the balance of learning and ability between the two combatants. No Protestant will be in danger of thinking that Claude had really the worst of the argument, though he failed of actual success on the present occasion. The historian of Bossuet tells us, that the Protestant minister displayed all the subtilty and dexterity of a great master, in the art of making the worse appear the better reason. But had his renowned antagonist nothing of this talent? Bossuet is said to have been naturally gifted with a courage and confidence, which, together with his learning and acuteness, rendered him almost irresistible in regular debate. He was an intellectual fencer, admirable in watching his opportunities, and prepared equally to ward or strike. Is it wonderful, if a man of such learning, acuteness, and address should have been frequently victorious? The power was not in the sword, but in the arm that wielded it. As a very striking illustration of this fact, we read that the gentlemen of Port Royal had used their best endeavour to promote the conversion of Marshal Turenne, and had presented him with a piece of controversial theology, which the lady of the marshal prevailed upon Claude to answer, and which proved the source of protracted hostilities between the Catholics and Protestants of France. But the attempts of the Port Royal gentlemen appear to have been fruitless. It was not until Bossuet came forward with his *Exposition*, aided perhaps by a more powerful ally than argument, that Turenne surrendered his religion; and he, who had never been conquered in the field of battle suffered himself to be worsted in the schools of theological debate.

Whatever Turenne or others might be, the learned and able

Claude was not a man to consult his temporal interests in the choice of his religion. He was exiled, along with many other exemplary Protestants, on the revocation of the Edict of Nantz; when, having retired to Holland, he died two years afterwards. His end was, perhaps, accelerated by his grief at witnessing the desolation of the French Protestant Church. He left a son, Isaac Claude, minister of the Walloon church, at the Hague, who published several excellent works of his deceased father. John Claude will be always known and admired for his valuable treatise on the composition of a sermon.

About the year 1681, the education of the royal pupil was completed to the general satisfaction of the nation. Upon this occasion, it was the wish of Lewis to give Bossuet the opportunity of resuming his episcopal function, without removing him to too great a distance from the court, where he might still be of eminent service as an adviser to the young prince. He was therefore promoted, in 1681, to the bishoprick of Meaux, a city almost in the neighbourhood of Paris.—Soon after, the marriage of the dauphin took place, when fresh honours were conferred upon him. He was invested with the office of principal almoner to Madame la Dauphine. This, however, was an employment which appears to have been no way incompatible with the proper superintendence of his diocese. The short distance of Meaux enabled him to be there frequently; and thus he retained his connexion with the court, without being under the necessity of removing from the flock entrusted to his care.

He certainly did honour to the king's choice, by his punctuality, zeal, and diligence, in the discharge of his episcopal duties. Few prelates appear to have more adorned their sacred function in these particulars. Even when at Versailles or Paris he was still on the borders of his diocese. But neither of these

splendid seats of royalty could retain him long. He was continually, says a lively French writer, *stealing away* to Meaux, and always quitted that place with regret. He preached often, framed a number of regulations for the better government of his diocese, and composed catechisms, with other books of devotion, for the use of his people. He was assiduous in his pastoral visitations, during which he not only admonished the clergy, but administered alms and religious instruction to the poor. He refused no labour, and disdained no condescension, for the purpose of doing good; and was no less happy in the act of explaining the doctrines of the church to the common people, than dexterous in defending them against the attacks of the Protestant ministers.

Such is the account given of him by his cotemporaries; and, after making every allowance for the colouring of friendship and admiration, we can hardly doubt the substantial truth of this representation. That Bossuet was animated with an ardent zeal for upholding and propagating the faith of Rome can never be disputed; nor is it less certain that he was gifted with such physical and mental powers as rendered him one of the most active, industrious, and efficient men of his own or any other age.

Amidst the various important stations of civilized society, it would be difficult to point out one of greater usefulness than that of a Christian bishop who combines judgment and ability with zeal and devotedness in the performance of his high duties. There are situations of more extensive influence; but it may be justly doubted whether there be any in which so much evil may be prevented, and so much good accomplished, in proportion to the allotted sphere of exertion. There is an irresistible feeling of reverence attached to the episcopal character, when properly sustained, which belongs not to any other, and which has extorted the reluctant admira-

tion of the scorner and the infidel—witness the well-known anecdote of Lord Peterboro' and Fenelon. A good bishop can do much by his direct authority, but far more still by his influence and example. His opinions, his advice, his reproofs, his commendations, whether publicly or privately communicated, all derive a peculiar force from the united sacredness and dignity of his office; a force unfelt, in an equal degree, under any other relation of social life. With regard to *moral influence*—I speak not of any other—even a respectable sovereign is perhaps inferior to an exemplary bishop.

The secular rank and importance of the prelacy, which flowed as a natural consequence from church establishments in Christian countries, have doubtless brought with them some advantages. They have served to keep alive in governments a concern for the support and general interests of religion. They have brought the great in contact with a class of individuals whose influence, notwithstanding some unhappy exceptions, has proved, upon the whole, of a highly beneficial tendency in the repression of scandalous excesses, even where it has failed of advancing true piety and virtue. And, since the mass of mankind have always been, and always will be, greatly governed by appearances, episcopal honours have conferred a credit and dignity upon the clerical profession, which have contributed, under particular circumstances, to increase its efficiency, and promote the design of its appointment. But, with all these advantages it must be confessed that the secular importance of bishops is a circumstance attended with some very considerable evils. It is apt to engender a worldly spirit, and it exposes its possessors to many temptations; especially the pride of rank, and the love of profit, ease, pleasure, and power. It tends to give them a disrelish for the more humble, painful, and laborious duties of their calling. The pastoral tenderness and simplicity of the episcopal character, so

conspicuous in the primitive ages, and of which modern times have afforded some delightful instances, are too apt to be lost, or exchanged for the almost necessary distance and reserve of state. A bishop hardly ever communicates with the people but through the medium of his clergy; and sometimes the minister of humble station may fail of being received with that brotherly kindness and affability which are surely due even from a superior to an inferior, when both are servants of the same Master, and engaged in promoting a common cause of such grandeur and importance as the salvation of souls. The customary and most emphatic signature of "brother in Christ," may too often dwindle into a mere form, and its meaning vanish with the motion of the hand that has subscribed it. It cannot be supposed that these observations are intended as a reflection upon any particular individuals, whether dead or living. The evils specified arise partly from the large and most inconvenient extent of many of our modern dioceses; and it is only supposing bishops to be men of like passions and infirmities with others, when it is remarked that their secular dignity, unless its natural effects be counteracted by a very high degree of vigilance, humility, and prayer, may too often expose them to the danger of becoming *lords over God's heritage*, instead of being *ensamples to the flock*.

I have been naturally led to these remarks by the account left us of Bossuet's conduct in the discharge of his episcopal function. There is no other part of his character so well calculated to exalt him in the esteem of good men. He had long mingled with the great and the fashionable; he had the opportunity of as much intercourse with them as he pleased; he might have aspired to almost any preferment in church or state; he was a favourite of the most splendid monarch, and tutor to the heir of one of the first crowns in Europe. Even

after he had quitted his royal charge, he was studiously retained about the royal presence. Yet he not only preserved himself from the temptations incidental to such circumstances, but became a model of personal diligence and activity. He continually "stole away" from Versailles to Meaux, not so much to enjoy the repose of his diocese, as to perform his active duties. Whether his intercourse with the court of Lewis XIV. was as much distinguished by boldness in reproofing vice, as it was by general prudence and devotional habits, may be a matter of more doubt. I should apprehend that he could not have composed such an epistle for Lewis, as our Burnet wrote to Charles II., without forfeiting the favour of the monarch, and being sent, like Fenelon, into exile from the court. Whether if, in addition to his learning, eloquence, and acuteness, he had manifested that constant and elevated spirituality of mind which so strongly characterized the Archbishop of Cambray, he could have retained the favour of such a sovereign as Lewis XIV. for so long a period, is again another question which I will not at present undertake to decide. I shall have to speak of his intimacy and breach with Fenelon hereafter. At present, comparisons are uncalled for. The greatest enemy of Bossuet, and the most strenuous opposer of the corrupt church of which he was a member and defender, must allow that there was much in his character and conduct to adorn the fearfully responsible office of a Christian prelate.

(To be continued)

To the Editor of the Christian Observer.

If a child of seven years old were capable of arranging his ideas, and could find language to express them, he might be supposed to reason thus:—

"What strange inconsistent cha-



racters are my parents! What a mixture of fondness and unkindness, severity and affection, do they exhibit in their behaviour towards me! At one moment they seem inclined to gratify all my wishes: they play with me, caress me, procure amusements and companions for me, and buy toys for my diversion; at another time, all is denial and restraint. In the morning, I am compelled to sit still for hours, to improve myself in reading and writing or to learn Latin or French, which I greatly dislike; or I am made to repeat prayers and hymns, which I do not half understand. At dinner, although I see my parents and others indulging their appetites with the most savoury dishes, I am told that they are unwholesome, and the plainest and most insipid food is allotted as my portion. Sometimes, my appetite is stimulated by indulgence; at others, I am denied what I long for, because it would disagree with me. If I lean on a chair, or roll on the floor, or make a noise,—a nod, a frown, or a rebuke tells me to hold myself erect, and to be quiet and silent. When I want to go abroad, it is sometimes too hot or too cold; too dirty or too damp; my feet will be wetted or my clothes spoiled. At night, I am compelled to go to bed before I have any inclination to sleep, and to rise in the morning when I wish to lie in bed. In short, I am the mere puppet of my father and mother; and it is still worse with my sister, as she is under more restraints than even I am; yet I see other children allowed to do what they like, without being subject to have their inclinations perpetually thwarted."

To parents whose conduct is *fairly* open to the charge of inconsistency I say nothing, except that they would do well to reform it with all practicable speed. It is indeed to be feared, that even the best are too often uncertain and capricious, and that many of the faults and sufferings of childhood arise from

the uneven deportment of those to whom it falls to superintend and regulate its actions. Still, however, the parent whose conduct towards his children is governed by Christian principle, might, upon the whole, satisfactorily reply to the above expostulations. He might observe, that the welfare and happiness of his child were the object of all his restraints and instructions; that to yield to his own feelings, by gratifying the wayward wishes of his children, would be a cruel and criminal sacrifice of parental duty to selfishness; that he is sensible, that his restrictions and impositions have an appearance of severity; but that in truth they are dictated by the most sincere affection; that the passions of children are strong, their reason weak, and their judgment uninformed; that it is the first duty of a parent to teach them the necessity of controlling their passions, and acquiring habits of self-denial, and discrimination; that no children are so unhappy as those who are allowed to indulge their ever varying inclinations; and that children so indulged, when arrived at years of maturity, become the slaves of evil passions and habits, which it is then very difficult to controul, and too often purchase dearly-bought experience, when it is too late to reap the benefit of it; that our happiness both in this world and the next materially depends on the habits formed in infancy and youth, and that the seeds of moral and religious instruction, if not sown in early years, and carefully cultivated, are never likely, in the ordinary course of God's providence, to vegetate and produce wholesome fruit.

And now my readers may naturally suppose that I am about to pen a lecture on the Christian discipline of children; and certainly I *am* anxious that those whom it concerns should thus apply the subject, and seriously meditate upon its importance. But my chief object is to turn it to account for the spiritual discipline of parents themselves.

For are not parents too apt to reason like children? Do they not too often forget that the performance of those duties which they require from their offspring is obligatory upon themselves? thus measuring their own conduct by one rule, and that of their dearest relatives by another, as if maturity of years relaxed the bonds of Christian obligation.

Such indeed is the condition of human nature, that, without the aid of Divine grace, we cannot even discern what is right, much less practise it; and others, as well as parents, who undertake the tuition of the young and uninstructed, stand in perpetual need of admonition and instruction themselves. In the school of our nurseries, we may learn, if so disposed, more practical wisdom than ever was taught in the Lyceum, Portico, or Groves of Academus; and considering our children as mirrors in which our own characters are reflected, let us take care that our own portraits correspond with our instructions, and apply to ourselves the lessons which we impart to them. Let us examine ourselves attentively, whether our own conduct exhibits any of those faults and imperfections which we notice and reprove in our children. When they murmur at our commands or correction, mingled as they must be in the best of us with much that is imperfect and exceptionable, let us seriously inquire, if we have not ourselves merited the Divine displeasure, by disobeying the all-perfect commands of our Heavenly Father, or by arraigning the justice of his holy, wise, and merciful dispensations. When we find our children inattentive to our advice and instruction, let us ask if we have duly regarded the precepts and admonitions of our infinitely wise and gracious Parent who is in heaven. When we observe ingratitude in them for our favours and little acts of kindness, let us inquire if we ourselves are duly grateful for the inestimable benefits which we daily and hourly receive from

CHRIST. OBSERV. No. 255.

the Author of every good and perfect gift. When we inculcate the duty of prayer to God, or reprove in our children the neglect or inattentive performance of it, let us reflect, whether we may not ourselves have omitted, or irreverently offered, our supplications and adoration at the same Divine throne; and let us humble ourselves under the convictions of an accusing conscience. Do we prescribe the constant perusal of the holy Scriptures to our children? let us not forget to study them ourselves. Do we enjoin the practice of self-government, temperance, kindness, benevolence, good nature, mutual forbearance, patience under provocations, and the forgiveness of injuries and affronts? let us remember that it is our duty to exemplify by our own conduct the precepts which we inculcate; and thus in every instance, not only practise what we recommend, but make our injunctions lessons of self-examination.

If the chastisement of children is sometimes an indispensable part of parental discipline, let a religious parent on such occasions well consider the infinitely heavier punishment which he himself merits at the hand of God; that thus, while, in the spirit of love, he discharges the painful duty of reproof or correction, he may not be himself unthankful for the chastisement which he has received from the loving-kindness of his Almighty Father. He will thus learn devoutly to say with St. Paul, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live?"

But so lamentably inconsistent is human nature, that we sometimes see parents, though professing the utmost anxiety for the moral and religious improvement of their children, yet exhibiting in their own behaviour a total disregard to the principles which they labour to inculcate; doing outward homage to Christian virtue, whilst they live

in the violation of its precepts. Thus, a man who is habitually giving way to impatience and passion, will reprove hastiness and anger in his child; another, who passes his days in frivolous amusements, or useless occupations, will upbraid his children for idleness or waste of time. The slothful will require his children to rise with the dawn; the sensualist, who gratifies his appetite without restraint, will prescribe temperance and moderation in diet; and a man who seldom enters a church, or visits it only as a mere form, or who desecrates his Sundays, regardless of the hallowed duties of the day, will still solemnly admonish his children to keep the Sabbath holy.

Such inconsistency is doubly criminal: it is, not only sinful in itself, but is calculated to nullify the instructions imparted by those who are guilty of it. Children are watchful observers: they often reflect justly, and will naturally question the utility of precepts inculcated by those whose example shews their own habitual disregard to the subject of their admonitions; and may perhaps even suspect the inculcator of hypocrisy.

In conclusion, let those fathers and mothers who neglect the performance of the duties which they prescribe to their children, or who practise the vices and follies which they censure in them, seriously reflect on that awful day, when they must give an account of their conduct. The voice of conscience can then be no longer suppressed. Its language will be, "Out of thine own mouth shalt thou be judged;" while the sentence of the Eternal Judge will irrevocably confirm its verdict: for "if I be a father, where is mine honour? saith the Lord of hosts."

SENEX.

*To the Editor of the Christian Observer.*

THERE is no portion of the sacred Scriptures which has received more striking and frequent fulfilment than the words of the Psalmist; "Surely

the wrath of man shall praise Thee."

To go no farther back than the beginning of the Christian era, the great persecution against the church at Jerusalem mentioned in Acts viii. was overruled by the providence of God for the promotion and extension of his spiritual kingdom; for by means of it many of the disciples were expelled from Jerusalem; their narrow Jewish prejudices were forcibly borne down; and, being scattered throughout Samaria and the neighbouring country, they preached, wherever they went, Christ crucified. Persecution continued to be employed during the first ages, to extinguish the infant church. The disciples of Christ were pursued by sword and fire throughout the Roman empire at many different periods, and oftentimes under emperors otherwise benevolent and humane. But still their numbers increased. Being persecuted in one city, they obeyed the injunction of their Lord, and fled to another, carrying with them the glad tidings of salvation, and scattering the seeds of righteousness around them on every hand. And as the persecutions raised for the purpose of exterminating the Christian name had thus the contrary effect of diffusing it more widely over the world, so also they contributed powerfully to preserve the internal purity of the church; the early believers being in a great measure excluded from intimacy with the heathen, and thus kept unspotted from the world. Their common calamities united them in the bonds of mutual affection; and being exposed to every species of suffering and worldly loss by their attachment to the cross of their Saviour, they were led to seek for consolation in the religion they professed, and to look daily for a better, even a heavenly, country. So that in many ways God brought good out of evil, and turned the weapons of His enemies against themselves.—Proceeding down the stream of time, and passing over the period of the dark ages, the dawn of the glorious Reformation



presents us with a striking example of the truth under illustration. When Luther first appeared on the theatre of the world he was a devoted son of the Romish Church; and merely checked the venality and unblushing flagitiousness of one of her abandoned underlings. Such an offence, however, could not be brooked by the haughty pontiff and his advisers. War was proclaimed against the offending monk. Angry bulls were issued; and the whole artillery of antichrist was brought out and discharged upon the head of an obscure and unaided individual. And what was the result of all this wrath of man? Opposition led Luther to serious reflection, and to a close examination both of his own conduct and of the church by which he was so vehemently assailed. His eyes were gradually opened; the Day-spring from on high visited his hitherto benighted mind. His courage to oppose and his patience to suffer were increased, and his motives to both were purified by the unreasonable injuries of his blinded enemies. Their conduct precluded all compromise. The solitary monk was obliged to erect the spiritual standard of the Cross, and to oppose the united strength of the whole Roman Church. But God was on his side; and the evil designs of his enemies were made in a remarkable manner to work in favour of that very purpose which they were intended to thwart. The termination of this affair, which sprang from and was nourished by the wrath of man, was the overthrow of papal tyranny in a considerable part of Europe; the diffusion of evangelical light and liberty; and the consequent promotion of God's glory, and the best interests of a large portion of our race through many generations. From such small beginnings, and by such unlikely means, can the Almighty bring to a successful issue the great plans of his all-wise and gracious providence.

Since the days of Luther, the

mode of attack upon the church of Christ has been often changed; but the result has ever been the same. In modern times, infidelity has been the most fierce assailant of true religion: and its partizans, by sophistry, ridicule, and false philosophy, have endeavoured to overthrow that sacred edifice which had resisted the rude assaults both of heathen persecution and unscriptural superstition in former ages. But vain have been their most violent efforts: instead of demolishing the bulwarks of our Zion, they have eventually fortified her more strongly than before. At whatever point infidels have made their assault, there has arisen a host of champions, who have not only repelled the present foe, but have reared such impregnable ramparts as must effectually resist every future assailant. In this manner have been brought forward arguments of the most powerful kind, which might otherwise have remained in obscurity. Learned men have extended their researches in every direction, and each succeeding discovery has strengthened the cause of religion.

I have been led into these remarks on two accounts; first, because few occupations can be more edifying and delightful to a pious mind than the contemplation of the infinite wisdom of God thus eminently displayed in the defence of His own word, not merely by raising up friends, but also by pressing his very enemies into his service; and, secondly, as an introduction to a few observations which I am about to offer upon a most striking example of the general truth which I have endeavoured to illustrate. I allude to the conduct of Judas Iscariot, which, closely considered, strongly tends to prove, that our Lord Jesus Christ was certainly no impostor; that he was the Messiah promised to the fathers; and that the religion he founded is consequently not a cunningly devised fable, but has for its author the God of truth. The materials of the argu-

ment are drawn from the evangelical history; the genuineness of the statement of which must be assumed at present as a preliminary, though if the limits of this paper admitted, a few pages might not unprofitably be employed in stating some of the many arguments which prove this assumption. For, though it is true, to borrow the words of Mr. Locke, "that it happens in controversial discourses as it does in assaulting of towns, where, if the ground be but firm whereon the batteries are erected, there is no farther inquiry of whom it is borrowed;" yet the remark applies only where controversialists hold common principles to which each can appeal as decisive, and not to the argument between Christians and unbelievers, in which the latter do not acknowledge the sacred books appealed to by the former as the repositories of truth. Collateral evidences will have little effect upon men who have purposely steeled their minds against conviction: their chief value, perhaps, is to fortify those who are inclined to the belief of the truth, and to furnish them with arguments against gainsayers,—especially that most subtle and pertinacious of all gainsayers, an evil heart of unbelief.

In establishing the conclusion under consideration, three propositions are necessary to be proved; namely, that Judas Iscariot was a man of ability and discernment sufficient to discover (it is with extreme pain I venture even to pen such an hypothesis) whether Christ carried on any plot; that he had sufficient opportunities to detect that plot if a plot there was; and that he had every possible inducement to make a full disclosure. If these propositions be proved, it irresistibly follows, that, if Judas did not make such a disclosure there was no plot to reveal; that if he did not unmask an impostor, when he betrayed his Master, the only reason was that he betrayed "innocent blood."

The first point of the argument—namely, that Judas Iscariot was a man of ability sufficient to discover whether Jesus was carrying on any imposture—is established by many circumstances. There seems to have been a general notion prevalent in early times, that the birth and education of Judas made him conspicuous among the Apostles. His fellow-disciples too appear to have respected and trusted him as a man of sense and honesty; for even after many plain intimations of his treacherous character had been given by their Master, we have no hint of any suspicion to his prejudice existing in their breasts. In short, his conduct from beginning to end; the art with which he concealed his true character from every eye but that of his Master, when the other disciples were often betraying their infirmities and worldly wishes; the time, place, and address with which his base designs were executed, and many minute circumstances accompanying their accomplishment,—all forcibly bespeak that Judas was not a man of dull and inferior capacity, but of cunning, discernment, and sagacity. These considerations are all just and applicable. But the sole fact that Judas was made choice of by Jesus, to be one of his apostles and constant attendants, will of itself sufficiently warrant our concluding him to have been a man of good natural sense and ability. The truth of this inference is manifest upon either of the suppositions; namely, that Christ was an impostor, or that he was not. If he was an impostor, there is no conceivable purpose for which he could choose twelve attendants, but to forward his designs; and to do this successfully, it was requisite that his agents should be men of prudence, activity, and skill. He never would have adopted a weak and foolish man into a society of conspirators; for, while it requires men of ability to plan and execute an extensive plot the most foolish are able enough, and often the most ready, to reveal

it. On the other hand, if Christ was not an impostor, but the true Messiah; though his disciples might be humble in rank and education, yet we are bound to conclude from the high and momentous designs for which they were selected, that they were by no means deficient in common sense and sound intellect. And still more are we bound to draw this conclusion with regard to Judas, because he was not a mere disciple, but held an important office besides; the only one we read of in our Lord's humble family. In the office of treasurer, he not only had the custody of what presents were made to Jesus and his disciples, which required a person of reputed honesty, but also the laying out of that money for their daily support, which required activity and discretion.

The only thing which seems to stand in the way of this conclusion concerning Judas's abilities, is the agreement which he made with the Jewish rulers. The small sum for which he sold his Master seems at variance with his covetous disposition and the address which has been ascribed to him. To this it may be replied, that the worldly prospects which induced Judas to enter the service of Christ were farther from being realized than they appeared to be at the beginning; the plain declarations of his Master had undeceived him; the hope of temporal aggrandizement was blighted; and we have every reason to conclude that he had made up his mind to relinquish one who had thwarted all his worldly schemes. Now, it cannot be denied that the public exposure which Christ made of his base intended treachery at the last supper must have highly irritated and inflamed a mind already ruffled by disappointed hope, and disquieted by wicked devices; so that it is very natural to suppose that resentment became for a while the ruling passion of his soul. Impelled by this blinding passion, he closed with the first offer made him by the Jewish rulers; and these rulers could

not consistently tender a large sum for the head of an individual whom they affected to despise. To this reasoning it might be added, though infidels would not admit this part of the argument, that as the devil had by this time entered into Judas, we are not to wonder at any action he performed, provided it was replete with malignity against that "Seed of the woman" who was then about to bruise the serpent's head; and the very smallness of the sum sets that malignity in a more conspicuous light.

The *second* step in the argument is—that Judas had sufficient opportunities to discover any secret designs which Christ might be carrying on. The proof of this proposition is as plain, full, and convincing as the former. If Christ was an impostor, he must have had some accomplices. These could be no other than the twelve Apostles, who were his constant attendants, who remained with him in private when the multitude were dispersed, and who were therefore witnesses of all his actions and movements, however secret. No scheme could have been carried on by Jesus in these circumstances without the knowledge of the twelve, even had he wished to deny them his confidence. Yet Judas was one of this number, admitted to the same intimacy with his fellow-disciples—thus enabled to watch all his proceedings; and we may rest assured that, with such opportunities, a traitor's eye would not be idle. In addition to this it must not be forgotten, that Jesus professed to give the power of working miracles to his twelve disciples. Now, when Jesus went forth to exercise these powers, he must have known whether devils were cast out at his bidding, and whether diseases were cured by his touch. At once, therefore, he must have discovered whether Christ was imposing upon the people a gross fraud, or whether, on the contrary, he was himself exercising, and enabling his disciples to exercise, a power which



clearly proved him to be a Divine person, the true Messiah. Whatever was the real state of the case, it was morally impossible that Judas should not know it: he had not merely discernment but also sufficient opportunities to discover any plot carried on by Christ: nay, his opportunities were such as necessarily, and without exertion on his part, to put him in full possession of the whole truth.

The *third* and concluding step in the reasoning is, that he had every supposable inducement to make a full discovery of the imposture, which, we have seen, he must necessarily have known, if such an imposture existed. If we were to view Judas in a favourable light, and to reckon him a man of conscience, would not respect to the glory of God, and to the Messiah whom he waited for, and whose name, if imposture existed, had been blasphemously usurped; would not a love to the religion of his country, which the pretensions of Jesus seemed to threaten with an overthrow; would not love to his fellow-creatures, who might be miserably deluded as he had been; would not, in short, a regard to his nation, which any thing like a royal claim, on the part of a Jew, would excite the Romans to menace with desolation,—have all concurred in stimulating him to unmask the wicked deceiver to the eyes of the world? But, if we make the supposition that Judas was a wicked and unprincipled man, equal, if not stronger, inducements would have then influenced him to make a full discovery of the imposture of which he is supposed in possession. He would have gained the favour and patronage of the Jewish rulers, whom he knew to be highly exasperated against his Master. The good part of his countrymen would have applauded an action so proper and so beneficial in its consequences. The bad would not have found fault with one who had rid them of a very troublesome reprovcr. Nor would avarice or the love of praise have been

the only motives to urge him on to a disclosure. His worldly hopes had been cruelly disappointed, and his mortification might have excited him to injure Christ whom he thought the cause of it. Besides all which, we find that Jesus never paid peculiar court to Judas, though he knew his traitorous purposes. On the contrary, his declarations to his disciples, that there was a traitor amongst them, must have rankled in the breast of one who was conscious of being so; and the explicit mention of Judas as the person at the last supper, since it had power to excite him to treachery and murder, must have had power to make him come forth, and in the light of day accuse the impostor to his face, and reveal the imposture to the world.

Since, then, Judas had every inducement to reveal a cheat which he must have known of had it existed, we have only to look to his conduct to collect his unwilling testimony. He went to the Jewish rulers: he agreed with them for the head of his Master; and subsequently headed the band sent out to seize him. But there is not throughout the transaction a whisper against the probity and virtue of our Lord. Nay, there is proof that the traitor did not dare to asperse his character; for, had any intimation of an imposture been given, would not the Jewish rulers have eagerly caught at it, and made it the ground of their accusation? And where would then have been the need of suborning witnesses on the day of trial, when they had the exposure of a scene of fraud and imposture, by one who had been a constant attendant of the supposed impostor, and was privy to all his secrets? The truth seems to be, that though Judas had baseness enough under the impulse of resentment and covetousness, and in the dead of night, to betray, he could not summon resolution to stand up in the face of day, and, before the Jewish Sanhedrim, charge his Master with a crime of which his

conscience would have told him that he was innocent. Nay, we have the positive, unequivocal testimony of the traitor himself, avouching the innocence of his former Master: for when he saw the probable termination of his treachery, the iron of remorse seems to have entered his soul. He went to the rulers, cast down their bribe, and in bitter anguish of heart exclaimed before them all, "I have sinned in that I have betrayed innocent blood." The declaration is extremely emphatic. It conveys the belief of Judas that Jesus Christ was innocent of every moral crime—innocent of every evil and deceitful purpose—and was consequently, what he professed to be, the Son of God, the true Messiah. And did not Judas give an emphatic and awful proof of his sincerity in making this confession of his own guilt and his Master's innocence? Appalled by the enormity of his crime—reduced to the extremity of despair—and feeling his existence an intolerable burden, "he went out and hanged himself!" This is not the conduct of one who has merely delivered an impostor into the hands of justice. It is the conduct of a man whose conscience is burdened with innocent blood—who feels that he has done a deed of nameless enormity—who writhes under the reflection that he has crucified the Lord of glory, the true Messiah of God, the friend and Saviour of the world.\*

#### PHILALETHES.

\* If any reader should wish to see this subject treated at greater length, and in a most able and convincing manner, I would strongly recommend to his perusal a little work for which I am indebted for the substance of the preceding argument. It is entitled, "Observations on the Conduct and character of Judas," by the Rev. John Bonar, one of the ministers of Perth. It was published towards the middle of the last century, at a time when infidelity was making fearful advances, and was considered by Dr. Doddridge and other eminent men, as exhibiting in a most just and beauti-

#### FAMILY SERMONS.—No. CLXXI.

1 John iii. 8.—*He that committeth sin is of the devil.*

THE devil is described in Scripture as an evil spirit of great power, subtlety, and malice. He is the god of this world: he rules in the hearts of the wicked, and endeavours by all means to prevent their turning to God that they may live. The Bible warns us to be ever on our guard against his devices. A similar lesson is taught in our baptismal service, in which we promise, God being our helper, to renounce the devil and all his works, as well as the pomps and vanities of the world, and the sinful lusts of the flesh. Now, in order to renounce the works of the devil, we should know what they are. The text gives us this information: "He that committeth sin is of the devil." The devil is the spirit of evil, as God is the Spirit of holiness. There are crimes indeed to which Satan, being a spirit, is not tempted: but even to these he may tempt us, as he endeavoured to take advantage of our Lord himself, by means of the appetite of hunger, which a spirit could not feel. All mankind are either the children of God, or the children of this evil spirit; and the state of their hearts and affections, and the conduct of their lives, prove to which family they belong. For the fruits of the Holy Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The image of Satan, then, as exhibited in the unregenerate mind of man, is the

ful light the testimony of Judas to the innocence of his Divine Master. Having become extremely scarce, it has been lately republished at Edinburgh in a cheap form; it being thought its re-appearance might be eminently seasonable at the present moment, when the partizans of infidelity and profaneness are indefatigable in disseminating their poisonous writings, especially among the poor and insufficiently educated classes of society.

very contrary of all this ; but in order to point it out more fully, I shall mention some of those sins which seem most strongly to mark this awful likeness, particularly what are called spiritual wickednesses, which fall in an especial manner within the province of Satan's dominion.

But before we proceed to this enumeration, it will be necessary to make one remark on the text—namely, that it speaks of a wilful and habitual commission of sin, rather than of those frailties and infirmities which remain even with the most consistent Christian. The Apostle John tells us, in this very Epistle, that, “if any man say that he hath no sin, he deceives himself, and the truth is not in him.” If, then, we are sincerely and earnestly praying and striving against all sin, we are not to conclude that our efforts are vain, our prayer unheard, and that we are the children of Satan, because we have not yet attained a complete victory. There will continue innumerable blemishes, and too many blots, in the most exalted character. But God can judge where the heart is truly right with him. We have the consolation of knowing, if such be our case, that we have a High Priest who can be touched with the feeling of our infirmities ; and a gracious Father, who for his sake can and will abundantly pardon them. At the same time, sin retains all its wickedness, by whomever it may be committed. In proportion as the Christian falls into it, he loses the image of God, and acquires that of Satan : the evidences of his conversion are obscured ; his peace and hope are clouded ; and it is not till he has again turned, by deep repentance and contrition, to his offended God, and sought pardon through the renewed grace of a merciful Saviour, that he has any right to cherish a hope that he is a sincere, however imperfect, follower of Jesus Christ.

First. The first feature of resemblance to Satan which I shall

mention consists in *hatred to God, and all that is like God*. This was clearly seen in the first temptation in paradise, by means of which the Divine image in the human race was tarnished, and whatever was “earthly, sensual, and devilish,” was introduced into the world.—Some of the ways in which this hatred to God, and whatever is like God, is displayed, are as follow.

1. *In open blasphemy, infidelity, and impiety.*—It is not always, indeed, that the resemblance is thus plainly marked : it often takes less visible shades of likeness ; but where it assumes so clear a character, there can be no hesitation in forming a judgment. Blasphemers are spoken of in the Revelations as members of “the synagogue of Satan :” deliberate unbelievers are said to have “their minds blinded by the god of this world ;” and so on of grossly impious persons of every kind.

2. But another way in which hatred to God, and all that is like God, betrays itself, is *in a dislike to the character, conduct, and principles of his faithful servants.*—We see this exemplified in the persecution our Lord himself met with upon earth : we see it in the conduct of the world towards his saints and martyrs, both before and after his coming : we see it in the opposition made in all ages to scriptural doctrines and a devout self-denying life. Whatever is done to subvert the spiritual kingdom of Christ ; to dethrone him in the hearts of individuals ; to pervert or ridicule the precepts or doctrines of his word ; to throw false colours around what is sinful, or to defame what is holy, is an instance and a proof of resemblance to the great enemy of God and man.

3. So again, *loving sin for its own sake* is another proof of hatred to God and godliness. How many persons are there who, like Satan, are pleased at beholding sin in others ; who are gratified at witnessing what is wrong, though it brings them neither credit nor pro-



fit. How many, like Satan, take delight in wicked speculations which they may have no opportunity to put in practice ! Satan cannot be a glutton or a drunkard, yet he doubtless delights to behold these and all other evil works ; he listens, we may imagine, with pleasure to profane oaths and exclamations ; and is present at all the consultations of the wicked. Do not then those resemble him who adopt a similar line of conduct ?

4. Akin to the last mentioned particular is that of *endeavouring to efface religious impressions in others*. This is a peculiar province of the devil ; for in the explanation of the Parable of the Sower, in the Gospels, we are told, “ Then cometh Satan, the wicked one, and taketh away the seed which was sown in the heart, lest they should believe and be saved.” So also, when Elymas the sorcerer “ sought to turn away the deputy from the faith,” St. Paul said to him, “ thou child of the devil.” This feature of likeness continues still too common. No sooner does a person appear anxious respecting his salvation, no sooner does he begin seriously to read the word of God, and to pray for the pardon of his sins, and to take up his cross and to follow his Saviour, than one or another is found endeavouring to do away these sacred impressions : to tell the inquirer he is too young to think of religion ; or that he has been too moral to need it ; or that it will make him gloomy and miserable,—for that its doctrines and commands are unnecessarily strict, and that he may be content to live like other men, and leave such matters for the hour of sickness, old age, or death. Thus in various ways do the servants of Satan shew their likeness to their master, by their hatred to God and godliness.

Secondly, *the malignant passions* constitute another striking feature of resemblance to Satan. He is a lover of strife, and the author of contention. The first action recorded of this evil spirit was one either of extreme

envy or malice, in plotting and accomplishing the fall of the human race. Within a short time after, we find him causing jealousies and hatred in the first family of mankind, and leading on the eldest son of Adam to the crime of murder. That Satan was the instigator of this deed of darkness is plain from Scripture ; for it is said, that “ Cain was of that wicked one, and slew his brother Abel. The reason why he slew him, was “ because his own works were evil, and his brother’s righteous.” Thus we see how closely the malignant passions are united ; how soon, for example, envy or resentment, if unrestrained by the checks of conscience and the fear of God, or at least by the dread of temporal punishment, might lead to the most dreadful acts of revenge. Truly, our Lord knew what was in man, when he coupled unprovoked anger with murder, and an unchaste look with adultery. Following the Old Testament history, we find Satan still retaining the same character of a tempter and accuser, and “ walking about as a roaring lion, seeking whom he might devour.” Nor did his power or his evil disposition cease when the Lord of life and glory himself entered into the world. The envy and malice displayed by the Jews towards the Messiah sprang from, or were fomented by, his secret suggestions. Thus Christ himself says, “ Ye are of your father, the devil, and the lusts of your father ye will do : he was a murderer from the beginning,” as we have seen just exemplified in the first recorded act of violence and blood.—Again ; that most awful deed of ingratitude, rebellion and perfidy, the betraying of our Divine Lord, was the work of this same evil spirit ; for it is said, that “ Satan entered into Judas,” when he “ went immediately out,” and began to put in execution his dreadful design. In the closing book of the New Testament, we find a similar character given to him. He was “ the accuser of the brethren ; who “ came

down in great wrath, because he knew that he had but a short time ;” and to his dominion and influence are attributed, in the second chapter of that book, the persecution and martyrdom of the saints of Christ. If, therefore, we allow any malignant passion to reign in our hearts; if we wilfully cherish envy, hatred malice, or uncharitableness, however slight their degree, or plausible the excuses we may make for their indulgence; too truly must we apply to ourselves the words of our Lord, that we are the children of Satan, whose likeness is in nothing more visible than in sins of this black and debasing character.

Thirdly, There is however another class of sins, which, though less discreditable in the general estimation of the world than those just mentioned, are yet deeply heinous in the sight of God, are fraught with injury to mankind, and are fatally injurious to the welfare of the immortal soul. This class consists of those sins which spring from *pride*, Pride was the condemnation of the devil; and in all ages of the world, that great enemy of our souls has succeeded in drawing men into this dangerous and seductive snare. In families, in neighbourhoods, in cities, in empires, and even in the professed church of Christ, what innumerable evils spring from this bitter root! Pride may pass in current estimation for a generous virtue, a noble spirit, a dignified ambition; but in Scripture language it is one of the works of the flesh and the devil: it led the ambitious builders of Babel to attempt erecting a tower up to heaven, “that they might make themselves a name:” it caused Pharaoh to harden his heart against God: it prevented Naaman’s receiving his cure through the simple means appointed by Jehovah: it lifted up Uzziah to his destruction: it brought Hezekiah to a bed of pain and sickness, and Haman to an untimely end: it led David to number his people and thus to bring upon them a devouring pestilence: it expelled Nebuchadnezzar from great Babylon, which he had built,

to eat grass like the ox: by means of it “cometh contention: it “bringeth a man low;” for “the high ones of stature shall be hewn down, and the haughty shall be humbled.” No feature of the image of Satan is more opposed to that of God than this; for God, though infinitely wise, powerful, and exalted, is not proud. “Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, but with him also that is of a contrite and humble spirit.” And accordingly our Lord pronounces a blessing upon those who resemble their Father in heaven, in this important respect; “Blessed are the poor in spirit for theirs is the kingdom of heaven.”

Fourthly, Another striking feature of resemblance to the image of Satan, consists in every species of *deceit*. For he is “the father of lies;” and our Lord says of him, that “he abode not in the truth, because there is no truth in him.” He uttered a falsehood, even in paradise, to Eve; he was “a lying spirit in the mouth of Ahab’s prophets;” and he put it into the hearts of Ananias and Sapphira to assert a deliberate falsity to the Holy Ghost. Religious hypocrisy in particular is one species of deceit which characterises his likeness; for he well knows how to transform himself into an angel of light. He that “feareth the Lord and serveth him” must do it, as Joshua urged upon the people of Israel, “in sincerity and truth;” for “the Lord looketh not upon the outward appearance, but upon the heart:” he has pronounced, “Cursed be the deceiver;” and has numbered the “liar” among those “who shall have their part in the lake that burneth with fire and brimstone.”

Fifthly, Various spiritual sins, such as *presumption* (to which Satan tempted Christ himself,) *the denial of the truth of God’s holy word and idolatry*, are striking features of the image of the devil. The last, indeed, is peculiarly so for idolatry, in all its forms, is the worship of the

spirit of darkness, instead of the living and true God. The heathen live most plainly within the limits of this his visible kingdom; but even too many who call themselves Christians are not far removed from it, and every ungodly man is a member of it in heart by his idolatrous preference of the world and sin to the service of the Most High.

But, not to dwell longer upon the enumeration of those features which constitute the peculiar image of Satan in the corrupt heart of man, let us apply the subject to our own cases. Whose are we, and whom do we serve? Whose image and superscription does our character bear? Are we the children of God or the slaves of Satan? Let us judge of our true condition by the foregoing test. Are we earnestly endeavouring to mortify the above mentioned, and all other evil affections opposed to the will of God, and at variance with that moral and spiritual image of our Creator in which our forefather was formed, but which has been debased by the introduction of sin? We must not think to lay the blame of our unholy tempers or con-

duct to our spiritual adversary; for though he may suggest what is evil, yet ours is the guilt if we fall into it. He has no encouragement to assault us, but what we give him by our own readiness to yield to his suggestions. He is not all-wise or all-powerful, like Him who is on our side, and who, if we look for his divine assistance, as we are privileged to do, will lift up a standard against this our enemy. If we resist the devil, he will flee from us. It is only when we parley with his temptations, when our own corrupt hearts unite in league with his suggestions, when we bare our bosom as it were, to his fiery darts, that he is suffered to obtain the victory over us. Let us then oppose the power of Satan by the power of Christ: in the hour of peril, let us look to the Strong for strength: and let us "put on the whole armour of God, that we may be able to stand against the wiles of the devil; for we wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, "against spiritual wickedness in high places."

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### Miscellaneous.

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#### LETTERS WRITTEN DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 91.)

Richmond, Virginia, June 20, 1820.  
I CONCLUDED my letter this morning, because I did not wish to inflict more than two sheets upon you at once; but it did not bring me so far on my route as I intended. I however pass over a few days of my narrative, as they afforded no very peculiar occurrences. In speaking of East Tennessee, a delightful country, of which I have the most agreeable impressions, I forgot to say that the inhabitants are anticipating considerable advantage from improvements in the land commu-

nication between the Tennessee and the Black Warrior. They have also some prospect of the completion of two canals, which have long been projected, and appear in the maps of the United States, and which would connect the waters of the Tennessee with those of the Tombigbee and the Alabama, and afford a passage for the produce of East Tennessee to Mobile and the Gulph of Mexico. This would supply a great stimulus to industry; as Mobile at present obtains a large proportion of her flour from New Orleans, by way of Lake Borgne and Port Chartrain,—a channel of communication rendered so expensive by a heavy tonnage duty, that flour was selling



at Mobile when I was there extravagantly higher than at New Orleans.

We had for some days been almost insensibly ascending the Alleghany mountains ; but to the 12th we saw nothing which indicated any extraordinary elevation. On that afternoon, however, we had a very extensive, though not a particularly interesting, view ; and the air was so cool, that I was glad to ride in my great coat. Our mountain ride gave us an appetite before the end of our day's journey ; and we stopped to take coffee at a small house on the ridge, where we were detained till it was nearly dark,—the universal custom of making and baking fresh bread for you being a sad detention to travellers, who ought never to order breakfast or tea unless they can afford to stay two hours. About nine o'clock we arrived at the bottom of one of the little valleys very common among the Alleghany mountains, and took up our abode for the night at the ferry-house on the Kanawa, a large river, which falls into the Ohio. We crossed it in a ferry-boat at half-past four o'clock the next morning (the 13th,) and breakfasted at Major ——'s, a fine friendly old gentleman who I found sitting in his neat white porch, and whose respectable appearance rendered me almost ashamed to ask if he entertained travellers; although I am now pretty well accustomed to consider neither the imposing aspect of a house, nor the sounding title of its inhabitants, whether Dr. ——, Colonel ——, Judge ——, or Parson ——, as any indication that they do not "*keep private entertainment.*" The old gentleman was much interested in hearing about England, the native land of his grandfather. His wife, who made breakfast for me, was a sensible well-read gentlewoman, who might fairly pass in any society, incredible as this may seem in the wilds of America within twelve miles from the summit of the Alleghany. One

of the daughters, a nice modest girl, sat by Dr. Kingsbury, my missionary friend, who had called here on his way to Brainerd, and left the "*Life of Harriet Newell,*" which had greatly interested all the family. Soon after breakfast we reached the top of the Alleghany, where to our surprize we found a turnpike-gate, the first we had seen for many months. The view was extensive, though disappointing *as a whole* : the loss of *one* magnificent prospect, however, was far more than compensated by the succession of beautiful and interesting valleys, through which we continued to pass for several days, surrounded by ranges of lofty mountains at different distances. Soon after we began to descend, we stopped for some cold water at an attractive inn, where we found the people assiduously and cordially civil, like our honest and best kind of inn-keepers at home. They offered to fetch us some seed-water if we would wait a few minutes. The long steep descent from the top of the Alleghany rendered us very sensible of the truth of an observation I had frequently heard here, that the land on the eastern side of the range is lower than that on the western. In the course of the day, we several times crossed the winding Roanoke, which we viewed with a sort of affection, as a distant link connecting us in some degree with our native home, it being the first river discharging its waters into the Atlantic which we had seen since we left the Oakmulgee on our Alabama route in March. In the evening we passed through Salem to the house of a well-meaning awkward German, (the German houses are always recognized by their flower-gardens,) intending to sleep there ; but my intentions were frustrated by little assailants, who had no mercy on a tired traveller, but drove me at midnight into the Porch, where I dozed a little before daybreak. I was glad to feel myself on horseback again before sun-rise (14th,) though more

tired than on my arrival the preceding night. At Lock's, where we staid and breakfasted, ten miles distant, I went to bed for an hour, as the country was far too beautiful to be wasted on a sleepy traveller.— We were now fairly in the valley between the North mountain and the Blue ridge; the whole of which is often indiscriminately called the Valley of the Shenandoah, although the inhabitants confine the name to that part of it which is watered by the river, and which commences a little above Staunton. With the richness of this luxuriant valley I know you are already acquainted; and of the sublimity of its mountain scenery, it would be in vain to attempt a description. Our host and his habitation were truly English; and it required no great stretch of imagination to fancy myself near Windermere. We left Fincastle a little to our right, and proceeded to Judge ——'s, to whom I had a letter of introduction from the Governor of the State of Mississippi. I found him without his coat in the middle of his corn-fields, gladdening his heart and relaxing his brows by contemplating the beneficence of nature, whose favours, or rather those of her Almighty Creator, appeared to be liberally scattered over his farm. As soon as I delivered my letter, he led me up to a large substantial brick-house, where he insisted on ordering dinner; for the family had dined. I found him a well-read reflecting old gentleman. He was engaged in studying the history of England at the period of the Revolution, and seemed to think we were now approaching an era at least as eventful. Thus you see the operations of our Radicals have penetrated even the tranquil valley of the Shenandoah, and awakened its more intelligent inhabitants to philosophical reflection on the destinies of our native land. The Judge was a little displeased that I would not stay all night; which I wished much to do, but found, on looking forward, that,

in connexion with calling at Mr. Jefferson's at a proper hour, it would cost me an entire day.

I left his house about five o'clock, and rode for some distance, surrounded by the most magnificent scenery I had seen in America; the Blue ridge with the peaks of Otter being very near. Towards night I crossed James's river, and soon after reached Captain ——'s, an inn-keeper still of the English school. He has 1500 acres of land in this rich valley, (300 of which are this year under wheat, rye, and Indian corn,) with 200 sheep and 50 head of cattle. Yet he took off our saddle bags, his Black servant standing by, and carried them up stairs, and shewed all the civility you would wish to receive from a common landlord of an inn. We set off early in the morning (15th,) to see the celebrated natural bridge, which was only two miles out of our way, and which Mr. Jefferson considers the greatest natural curiosity in America. It is certainly a wonderful scene, and one which it is impossible fully to embrace without seeing it several times. Having surveyed it in its different aspects, I left it with reluctance; and we proceeded sixteen miles to breakfast, having previously fortified ourselves with a single cup of coffee, which we begged from a Negro at a little cottage where his party were breakfasting near the bridge. In this part of the country the houses are generally of brick, substantial and convenient; but not in good taste, or in harmony with the rural beauty of the surrounding scenery. Occasionally we heard a clock, which at first startled me, as I had not seen one since we left Georgia, and scarcely one since we set out from Washington; every thing being regulated by the sun.— If you ask what time it is, it either wants so many hours of noon, or it is so much before, or so much after *sun-down*. Meals are regulated by the sun even in families where there is a watch, or a time-piece as it is called; and I have very often heard

evening service announced at church to begin at *early* candle light. This want of precision would run away with all the spare hours in our country. Another thing which struck me in the valley was the large proportion of cleared land, and the absence of the stumps of trees, which are every where conspicuous amidst the crops in the countries settled within the last twenty years. On reaching East Tennessee, the sight of two fields in depth appeared so strange as to remind me strongly of England; cultivation seldom extending in a great part even of the cleared country above one field deep into the woods. A pair of stocks, which I saw on a village green in the valley, at last furnished a decisive proof that we were again within the pale of civilization.

I was most interested, however, in observing a great alteration in the relative numbers of the White and Black population, and a corresponding increase of free labour engaged in agriculture. This is probably owing to the poverty of the early settlers, which has secured to their posterity a greater blessing than the richest inheritance of blood and muscles. Not that these lovely scenes are unpolluted by slavery; there is scarcely a family without slaves, and almost every tavern is branded with the most disgusting advertisements for run-aways; but the heart is less frequently sickened at the sight of large gangs (excuse this hideous but technical term,) broiling under a vertical sun, and goaded to preternatural labour by the brutal lash. Here their masters, or other White labourers, occasionally work among them; and the several productions of this part of the country are less powerful stimulants to the avarice of their owners, than the sugar, rice, or cotton of more southern states.

I shall be truly glad when I can pass a day without seeing one fellow-creature in bondage. At pre-

sent I do not recollect four places of all those at which I have stopped either to eat or sleep, since I left Washington in January, where there were no domestic slaves; and in two of these instances abject poverty was pleaded *as an apology*! At most even of the better houses of entertainment where you stay, you see black slovenly looking hovels round the yard, where the domestic Negroes live, and the young Black fry are crawling about the door, and, if the family are indulgent, about the house. The Black children are frequently quite naked, as sleek and glossy as may be; and I have often thought how you would laugh at their little rotund alderman-like figures. When very young, they seem to mix almost indiscriminately with the White children, who however occasionally demonstrate their assumed superiority, though less frequently and less peevishly than I should have expected, at least as far as fell under my observation. The very youngest of them appear to me to view a White gentleman with some distrust, and to be *daunted* with any thing like attention. With the aid of my watch, however, I have generally succeeded in setting them a little at ease, and have often found them very arch little figures. Notwithstanding the painful feelings their situation must excite, there is something so very grotesque in the contour of these little Black cupids, that I cannot, to this moment, avoid smiling when I see them.—When treated with kindness and confidence, as they often are, the older ones seem to make excellent and intelligent servants; and my first impressions of their well ordered manners and good language have been fully confirmed. Their desire to speak well, or rather their passion for it, and their love of long words, often lead them into humorous mistakes. A few mornings since, when I asked the ostler what time he generally opened the stables, he said he always slept there, “in order to congratulate gentlemen on



urgent business." In the better kind of houses of entertainment, there are usually several juvenile slaves of different ages waiting on you at table, the little ones under the orders of the oldest. At this season of the year, one or two are employed in driving away the flies. At Mr. ———'s at Natchez, I found they had adopted the Indian mode of keeping you cool and driving the flies away, having a large fan suspended from the top of the room, wafted by a little Negro in the adjoining hall, who pulled a string. We were several times amused to see him continue his see-saw operation when apparently fast asleep; only starting a little occasionally when he made too deep a vibration.

On the 16th, about an hour before sun-set I reached Waynesbro', a peaceful village at the foot of the Blue ridge, very like one of the little villages in the north of England.— Here I began to ascend at Rock Fish Gap. After a steep ascent of two miles and a half we reached the summit, and had a fine view of the valley between the Blue ridge and the North mountain. A hundred paces brought us into another world, as we began to descend into the deeper valley on the eastern side; and for some time I enjoyed one of the most magnificent views which can well be conceived. I think I never shall forget the half hour I spent in contemplating this scene; first, gilded by the rays of a glowing sun "going down to the inhabitants of the valley while it was yet day," and then losing every feature of sublimity and beauty in the indistinctness and obscurity of night. I thought of you all; of our summer evenings, and our mountain views; and rode to a quiet inn at the foot of the Blue ridge, the retirement of which allowed me to indulge my *home* recollections till I went to bed.

The next morning, at four o'clock, I proceeded to Grock's, an excellent

inn, to breakfast, where I saw some journals containing recent British news; and among other articles of intelligence, the sentence pronounced on Thistlewood and his associates. We shortly afterwards passed through Charlottesville, where General Tarleton was nearly capturing Mr. Jefferson and the Legislature in the Revolutionary War, being prevented only by a private intimation from a female relation of one of the officers a few miles distant, at whose house the General and his suite had invited themselves to breakfast. Here we saw an extensive university, which the State is erecting under Mr. Jefferson's auspices, and to which it is intended to invite the *ablest professors which Europe can supply*. We arrived at Monticello, three miles farther, at eleven o'clock, ascending the southwest mountain, on which the house is situated, by a winding carriage-road through the woods. I sent in my letter to Mr. Jefferson, who came out, and gave me a very polite reception; but of my interesting visit to this philosophic legislator, I must give you the particulars when we meet. Crossing the Rivanna at the bottom of Mr. Jefferson's grounds, the water up to our saddle skirts, we proceeded to Mrs. Boyd's tavern, about eight miles distant. On the 19th (the 18th being Sunday,) we resumed our journey; and on the 20th reached Richmond. We breakfasted that morning at a very comfortable inn, with a rich tobacco planter and his wife, who were going to Richmond. The lady's Black maid rode on horseback behind; and I suppose nothing would have induced them to admit her into the carriage.— The Black servants who drive their masters or mistresses in gigs generally sit on the steps, which has a most unpleasant and unsafe appearance. I was particularly struck with this at Charleston and Savannah.

Excuse a long rambling letter,

written under a degree of heat more oppressive than I ever yet experienced. Yours, &c.

(*To be continued.*)

*To the Editor of the Christian Observer.*

THE affecting exhibition of the pecuniary necessities of a very large portion of our national clergy, contained in our last Number, from the statements in Dr. Yates's recent publication, induces me to trouble you with a few lines on a subject which has of late been a matter of much conversation in ecclesiastical circles; I mean the formation of Clerical Provident Societies, either for the benefit of clergymen in want or old age, or for the benefit of their destitute families after their death. The clergy ought doubtless to be enabled to maintain themselves and their dependents comfortably and competently upon the emoluments of their profession: serving at the altar, they ought to be able to live by the altar. So far, however, is this from being generally the case, that a large portion of them might nearly starve, as far as public provision is concerned; their deficiency of clerical income being supplied either by their private fortune or by the arduous labours of tuition. Indeed, many even of those who hold ecclesiastical preferments sufficient for their support can hardly be said to live wholly by means of the church; since their livings have been bestowed upon them by friends or relations, as an outfit perhaps for life, to the exclusion of a share of property which would otherwise have ultimately fallen to their lot.

Considering it unnecessary, from the notoriety of the fact, to prove that the widows and families of our clergy are often great sufferers from the want of a provision being made for their support—a provision the more necessary on account of their education and habits of life, which

disqualify them no less in body than in mind for the ruder occupations of society. I wish to inquire whether it is not both possible and highly desirable to form one or more Clerical Provident Societies, the object of which would be for the clergy to insure to each other, in such a way that their families would be entitled, in case of their death, to claim, not as a charitable boon, but a debt, a certain annuity or sum of money to be fixed by the rules of the institution.

The most obvious plan would be, that every clergyman should invest annually, or at once, a certain sum in the proposed clerical insurance: the relief arising from which must of course be calculated according to the ordinary probabilities of mortality. To this, however, there is one very formidable objection; namely that those whose families, and themselves in old age, would most need assistance, could not generally subscribe sums sufficient to afford any thing like a suitable provision. Indeed, if they could do so, the best way would be at once to insure their lives in an ordinary insurance office. These offices, however, would not admit what are called "bad lives;" and what is then to be done in the case of those of the clergy who are sickly, and who constitute the very persons for whom, and for whose families, the projected relief is often most needed?

It is clear also, that the admission of bad lives into a clerical mutual provident society would reduce the value of the assurance, and thus place a young and healthy clergyman subscribing, in a worse condition than if he had put out his money in the common offices.

It seems then impracticable, on these and other grounds, to plan an efficient clerical provident institution on the mere principles of business. The advocates for the measure have therefore generally mixed up considerations of charity with their scheme; and have proposed that the

more affluent of the clergy, and as many as should see fit of the laity also should subscribe to the fund, but without any intention of receiving assistance from it either for themselves or their families. Now it is a grave question whether generally speaking, this eleemosynary assistance could be secured on a scale sufficiently liberal and permanent to supply so large a demand as would inevitably arise; and even if it could, this after all would be but another species of charitable society, in which the claim of each applicant for assistance must be met not as a matter of regular official demand, but according to the necessities of the case. In fact, the matter must always come to this; that a curate or small incumbent cannot possibly make a comfortable provision for his family out of his scanty income, except by enabling them to provide for themselves. A general clerical mutual insurance therefore, *if enjoined by law*, would be merely making the richer brother pay for the poorer. I do not say that a *distant prospective* measure of this kind would be altogether unjust, as the sums assessed would be taken out of the general church property in proportion to the magnitude of its parts; but this is certainly not what the projectors of the measure intend. On the other hand, if it were *not* enjoined by law, the scheme could not, it is feared, be carried into effect, unless, as before remarked, upon the principles of charity.

The writer of a respectable little pamphlet just published, entitled "Proposal for the Formation of a Clerical Provident Fund, by a Rector" (Oxford, 1823,) but which did not issue from the press till some months after the substance of the foregoing remarks was committed to paper, strongly and justly protests against the proposed relief for the clergy partaking of the nature of a charitable institution. In this he is clearly in the right; but I do not comprehend, from his pamphlet, in what manner an arrangement can be

made which shall wholly obviate this evil. The importance and exigence of the case, however, demands that every reasonable suggestion should be deliberately weighed, and not abandoned till it is found either inexpedient or impracticable.

B.

*To the Editor of the Christian Observer.*

THE public convenience having loudly demanded a revision of the new Marriage Act, and the details of that revision being now under the consideration of Parliament, I am anxious to call the attention of those of your readers who have influenced directly or indirectly in the business of our national legislation, to one most ominous feature of the recent Marriage Act—the injudicious and irreverent multiplication of oaths which it enjoins. In your review of its provisions, in your number for September, 1822, you strongly pointed out this enormous evil\*;

\*"Independently," you remark, "of the minor objections that we entertain against the new Marriage Act, we cannot but avow two, that we think are of more than ordinary weight. The first is, the multiplication of oaths which it will occasion. Already is our statute-book grievously open to this objection. For purposes the most trivial, for offices the most ordinary, an oath is indispensable. A pound of tea cannot find its way to the consumer, without passing where *oaths no less than seven* have been administered. Now unquestionably, if the sanction of an oath is justifiably required any where, it is in the article of marriage; but still we think the number far too great. A common marriage by banns now requires *two oaths*; that by licence, *three at the least*, in some instances *four or five*: and we can foresee cases where not less than *six oaths* will be necessary before a licence can be obtained, besides the inconvenience, the difficulty, and the delay, which all this will occasion. In all cases, *both parties*, the lady as well as the gentleman, are to make the affidavit. Surely this increase of oaths is not likely to revive 'that reverential feeling for the sacred obligation of an oath, which its hackneyed repetition, in compliance with the incen-



but I fear that the subject has not hitherto sufficiently arrested the attention, either of the public or of those with whom it immediately lies to provide a remedy.

The multiplication of oaths, particularly in matters of revenue, is among the most disgraceful parts of our national enactments. How such an abuse can have so long been tolerated in a Christian country, it is almost impossible to conceive. Its existence, indeed, can surely be accounted for on no other principle than the difficulty of exterminating an evil once incorporated in the system, and implicated with all its official forms. To call upon the High and Lofty One, who inhabiteth eternity, to witness the truth of the commonest assertions in the details of commercial life; in the hurry of distracting engagements, perpetually to invoke that Sacred Name which the Jews, in their solemnities, were scarcely permitted to pronounce, is in the highest degree irreverent, if not absolutely profane.

If a merchant, in the discharge of his vessel, finds, that, in consequence of some error in the documents received from abroad, he has paid the duty on a greater quantity of commodities than were actually in the ship, he is compelled to take an oath before he can recover the excess, although the custom-house officer, who attended the discharge, has certified that his statement is correct. If he is going to receive the drawback on goods shipped to foreign parts, he is compelled, after producing an *official certificate that they have been landed at the destined port*, to SWEAR that they have not been landed, nor intended to be re-landed, in any part of Great Britain, &c. ; and that they were, at the time of entry, the property of A. B. This oath is required, although the merchant may, at the same moment, inform the collector, that the goods

have been re-landed in Great Britain, in consequence of the vessel being stranded on her passage, but that they were subsequently reshipped, and arrived at the destined port.

When the merchant is preparing to ship particular descriptions of goods, which he has received promiscuously from the interior of the country, he is compelled to *swear* that he believes the duties of excise to have been fully paid; although it is known that he has no precise information on the subject. If the commodities happen to be printed calicoes, he is compelled further to *swear* that they have been printed since the tenth of May, 1787; if plategrass, that it has been made since the 5th July, 1812.

Before he can recover the duty on particular goods, which he is going to re-export, he is compelled, in the first place, to obtain *an oath* from the parties by whom they were originally imported, and then *an oath from all the intermediate persons through whose hands they may have passed*. If an accident prevent him from shipping his goods by the vessel he intended, he must *take an oath* before he can enter them for another ship.

But I will not proceed further in this long catalogue of oaths: the preceding statement is sufficient to prove that they are multiplied to a most lamentable excess.

Now, sir, it cannot but be displeasing to the Governor of the Universe, to behold the Sacred Record of his Divine communication thus prostituted to the commonest purposes of life; degraded from the dignity of its high and awful errand, to rank among the instruments of official forms. Who that has learned to appreciate justly this depository of our brightest hopes—to discern in it a solution of the phenomena of human life, an antidote to the evils which press so heavily on our frail condition, and the only rational support in the fearful hour of our mysterious change—but must mourn to see it divested of all its sublime

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sant demands of the statute-book has nearly extinguished.' " Christian Observer for 1822, p. 591.

associations, and consigned to insignificance and contempt?

I cannot, sir, conceive that any considerations of political utility can be admitted, in justification of this abuse. The Divine prohibition, 'Swear not at all,' which must be allowed, even in its most restricted sense, to forbid the irreverent use of oaths, is a prohibition of universal obligation. It is not abrogated by the interests of extending commerce, or the most urgent requisitions of political or civil life. Amidst the changing forms of society, its authority is unimpaired; and while human laws may adapt themselves to the varying exigencies of the times, this precept will remain inflexible, to the latest period of the Christian world, an awful and impressive witness to the solemn nature of an oath.

But the efficiency of this sacred test, as an instrument of political utility, may very fairly be called in question. The superior efficacy of an oath, to that of a simple declaration, is derived from its superior impression on the mind; from its tendency to recal to memory those sublime religious sanctions, by which moral obligation is most effectually enforced. But it is in the nature of habit, indefinitely to weaken this effect; and experience has proved, that by the prostitution of this sacred test to every trivial purpose, its moral influence is injured or destroyed. To what other cause are we to attribute the proverbial inefficiency of a custom-house oath; the distinction which generally prevails, between an oath taken in attestation of an indifferent fact before the collector of the customs, and a fact equally indifferent before the judge in a court of justice? I will not say, that it is to this cause, too, that we are *exclusively* to attribute the faculty with which agents are found, in periods of interrupted commerce, to execute illicit projects by systematic perjury and fraud; I will not venture to affirm, that it is to this cause

alone that we are to impute the conception of such projects in respectable classes of society, and their tacit encouragement by the governments of enlightened countries: but I have no hesitation in asserting, that it is impossible daily to witness its practical operation, without a conviction that it contributes most essentially to such results.

Impressed with a sincere respect for the distinguished character of our British merchants, I cannot be indifferent to the relaxation of those principles, from which its superiority is derived. It is with the deepest regret, therefore, that I see them exposed to the injurious influence of a vestige of barbarism so opposed to the spirit of the times. The practice is inconsistent with true philosophy, for it proceeds in opposition to the established laws of the human mind: it is inconsistent with a due regard to the moral welfare of society, for its tendency is to vitiate and ensnare: it is inconsistent with the better part of the manners and institutions of our country, and the principles of the religion we profess. Is it not also most inconsistent with those illustrious efforts, for the circulation of the Scriptures and other moral and religious objects, which have been vindicated among us with so much ability and zeal? It is some consolation, indeed, to discern in this very inconsistency the germ of a principle which will exterminate the abuse. But shall we refuse to expel a malady injurious to the system, because it is probable that it may one day be out grown? Is it nothing that, in the mean time, it is impairing the vigour of the constitution, and sowing the seeds of subsequent disease? And, above all is it nothing to reflect that there is an inseparable connexion between national chastisement and national crime; and that every addition to our guilt forebodes, from the hands of an all-righteous Judge, a calamity in reserve?

I allow, indeed, with you, Mr. Editor, that "if the sanction of an oath is justifiably required any where, it is in the article of marriage." A deliberate appeal to the Almighty on the subject of this most solemn compact, certainly does not stand on exactly the same footing as a petty regulation of the Customs or Excise. If it be right that "a pound of tea cannot find its way to the consumer without passing, where oaths no less than seven have been administered," it is certainly not wrong that nearly the same number should be in some cases requisite before two human beings should be allowed to unite themselves indissolubly under the sanction of the most momentous, responsible, and irreversible of all earthly covenants. But, in either case, what good end is really gained by this repeated appeal to Heaven? Where the conscience is susceptible of moral or religious impression, one appeal is as binding as a thousand; and where it is not, no appeal can

be of much value; for plausible subterfuges will always be at hand to hide the enormity of a man's guilt from the scrutiny of his own bosom. A Solemn assertion, fortified by a suitable punishment for detected falsehood, would, probably in almost every instance, be found as effectual in practice as an oath; reserving that most awful sanction for cases of extraordinary solemnity, of which the stipulations at the altar of marriage might justly be considered one. But to multiply oaths unnecessarily, especially where there is a strong temptation to violate them, and where public opinion is not greatly outraged by so doing, is to lay a trap for perjury; with something of the same injudicious policy which is so often the occasion of a guilty criminal's adding to his crimes by the utterance of a solemn falsehood as the preliminary to being tried "by the laws of God and his country."

A MERCHANT.

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### Review of New Publications.

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*On the Corruption of Human Nature: a Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge, May 7, 1822: with an Appendix.* By the Rev. J. H. BROWNE, A. M. Archdeacon of Ely, Rector of Cotgrave, and late Fellow of St. John's College, Cambridge. Published at the Request of the Clergy. 1822. pp. 122.

THE "corruption of human nature" is a subject so inexpressibly painful, that we should never wish again to read, write, or think of it, but for two very important considerations; namely, that it is a doctrine clearly revealed in Scripture, and that it is of indispensable necessity to be uni-

versally known and acknowledged for the salvation of mankind. It would indeed be of the utmost consequence that it should be admitted and promulgated, were it only that, having been made a prominent topic of Divine revelation, it vindicates its own right to be considered of high importance to the human race. But when, in addition to this just presumption, we can actually trace its importance in the process of the application of the Gospel to the souls of men, we are the better prepared to answer those who proceed, with a triumphant *cui bono?* to argue against the doctrine, as being not only unscriptural and unfounded, but also wholly useless and often highly mischievous. In fact, it is a doctrine closely connected with repentance, with faith, with gratitude, and with



a holy life. Without a knowledge of the awful extent of the corruption of human nature, the most momentous disclosures of Christianity are of little value. If "the whole need not a physician," those who are but *partially* sick may be content with a remedy far short of that which the bible reveals and prescribes. But if, on the contrary, mankind be indeed gone *far very far*, from original righteousness; if we are all deeply guilty before God; if "there is *no* health in us;" then how important is the record of the Gospel! how profound should be our penitence! how implicit should be our trust in the Great Sacrifice of Calvary! how ardent our thanksgivings for so unspeakable a Gift! how lively our joy at our deliverance! and how self-denying and persevering our devotion to the service of our Almighty Deliverer.

But with the deepest sense of the importance of this doctrine, it is one which we never wish to see rudely handled as a subject of mere literary or intellectual contention, while it is too essential to be universally known to allow of its being buried in oblivion, or made only a topic of infrequent and transient notice; it is also too afflicting to be rendered a mere thesis for the display of subtle argument, or an apology for loud and angry warfare. The true way to discuss this doctrine is not as prize-fighters, but as Christians; not in order to foil an opponent, but to bring him to his knees; not to wedge by force a barren fact into the head, but to humble and mollify the obdurate heart. In the pulpit especially, the only safe course for the ministers of Christ, ordinarily speaking, is to propound matters of this kind—and indeed all other matters—simply as they are propounded in the Bible; to teach rather than to controvert; to prove their positions by that strongest of arguments, "Thus saith the Lord," rather than by a lengthened process of ingenious demonstration. For ourselves, in re-

gard to the leading articles of religion, we never wish to be told from the pulpit so much as that they have been made the subject of dispute. The "great mystery of godliness" is unfolded in our Bibles "*without controversy*;" it comes in an equally uncontroversial form in our Prayer-books. Why then, when the Lessons, Epistle, and Gospel have plainly instructed us in "the truth as it is in Jesus;" and when on our bended knees we have humbly recognized all its leading positions, especially the doctrine more immediately under consideration; should we be summoned from the pulpit to go back to neutral ground, to begin with debating almost whether the God whom we have been professing to worship really exists,—whether the book we have been reading as His is not a book of fables,—and whether the sentiment which formed the basis of our confessions and prayers are not mere matters of gratuitous invention?

Still, we confess that there are times and places which demand something more than mere inculcation. The regular pastor, it is true, must ordinarily feel that the best way to settle disputed points is not to dispute about them, but to preach them just as he finds them stated in Scripture, and so to banish heterodoxy by instilling truth; and he is doubtless in the right. But while error puts on a shew of argument, there are proper occasions on which her claims should be argumentatively refuted and there are persons to whose province it peculiarly falls to undertake the refutation. Our prelates, and others in high ecclesiastical stations, are especially called to this service. Bishop Horsley, who so urgently inculcated on his clergy the importance of what may be called simple *pastoral preaching*, himself rendered inestimable benefit to the church by devoting some of his own clerical Charges to points of important theological argument and discussion. The present Archdeacon of Ely

has acted somewhat similarly in the truly scriptural Charge before us. He does not, we are sure, wish the clergy of his archdeaconry to exhibit weekly before their rustic parishioners a regular argument logically propounded and discussed, on "the corruption of human nature;" but, knowing how essential a part this doctrine is of the whole scheme of Revelation, he is anxious that they should themselves be well grounded in it, and that all their ministrations should take that decided colour which such a doctrine, if true, ought undoubtedly to stamp upon them. It is grossly incorrect and uncharitable to assert, that persons who, like the Archdeacon of Ely, plead earnestly for the admission of this doctrine, wish to "blacken human nature," or to exhibit before men such a hopeless and melancholy picture, that all stimulus is taken away from the performance of every right and virtuous enterprise. They intend nothing like it: they mean only to describe man as God describes him; and even that not to discourage him in returning to the path of duty, but to lead him to the cross of the Saviour; and to teach him the necessity not only of zealous resolutions of amendment, but of praying earnestly for the forgiveness of his sins, and for the promised influences of the Holy Spirit to renew and sanctify his heart. If the admission of the doctrine of human corruption do not lead to these practical issues, it matters little what are a man's sentiments upon it. An intellectual credence, without any moral or spiritual effect resulting from it, is of no avail to salvation. This is our own humble view of the subject; and we doubt not it is the view also of the Venerable the Archdeacon of Ely, whose excellent Charge has led us into these remarks. He has proved ably and convincingly what is the doctrine of Scripture, and of our own church, upon the subject of the corruption of human nature; not, however, as

a solitary tenet, which men may or may not admit, with equal indifference as respects their general religious character, but as an essential part of the whole structure of Christian doctrine, and entering deeply into all the details of practical religion.

Mr. Archdeacon Browne commences his Charge with stating, what we believe is very true, though it argues either strange misconception or stranger perverseness; namely, that some persons "are unwilling to admit the deep, entire, and universal corruption of human nature, lest such an admission should entangle them in the difficulties of the Calvinistic scheme." This misconception is passing strange, when, as is notorious, some of the most zealous advocates for the one have been equally opposed to the other. The better informed class of Theologians of all parties are beginning we think, to be ashamed of this identification. The celebrated "Five Articles" of the Synod of Dort are entitled; 1, Of Divine Predestination; 2d, Of the Merits of Christ's Death; 3d, Of Man's Will in a State of Nature; 4th, Of the Manner of Conversion; and 5th, Of the Certainty of Perseverance. There is not a word in them strictly on the question of the depravity of man. Yet these articles, remarks Mr. Knight, the present Bishop of Llandaff's examining chaplain, in his "considerations on Calvinism," lately published, are "the five points of Calvinism." Certainly if the corruption of human nature had been a part of exclusive Calvinism, such writers as Mr. Knight—who does not scruple to intimate, that "every person who is baptized [by the way, not a word is here said of a *right* reception of baptism] is received into favour and into covenant with God; and that all their sins, whether original or actual, are thus washed away"—would not have failed to discover the identification. Our present author, however is not very solicitous about this alleged neces-

sary junction: he deprecates it indeed, and justly remarks, that every doctrine ought to be discussed upon its own merits; but even should the junction be urged and proved, he does not hesitate to avow, with Bishop Horsley, that supposing such doctrines as the entire corruption of man and justification solely by faith to be Calvinistic (which it cannot be admitted that in any just sense they are,) still "a man may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland; certainly a much sounder member than one who, loudly declaiming against those opinions (which, if they be errors, are not errors that affect the essence of our common faith,) runs into all the nonsense, the impiety, the abominations [Horsley is not always over-courteous in his phrases] of the Arian, the Unitarian, and the Pelagian heresies, denying, in effect, the Lord who bought them." The more timid part of our readers will perhaps marvel at the intrepidity of Bishop Horsley's avowal, and of Mr. Browne in making it his own by quotation, and of the Christian Observer in giving the passage even at third hand. Horsley, however, was not singular in this opinion, as our readers may infer from the following declaration of Dean Potter, quoted by Mr. Browne from Dr. Wordsworth's "Ecclesiastical Biography."

"But now," says Dr. Potter, "you long to hear what is the issue of all my study and inquiry, what my resolution. Why, you may easily conjecture. Finding, upon this serious search, that all doubts are not clearly decided by Scripture; that in the ancient church, after the age of St. Augustine, who was presently contradicted by many Catholics, as you may see in the epistles of Prosper and Fulgentius to him upon that very occasion, they have been friendly debated, and never determined in any council; that in our age, whole churches are here divided, either from one another, as the Lutherans from us,—or amongst themselves, as the Romanists, amongst whom the Dominican

family is wholly for the contra-Remonstrants; that in all these churches some particular doctors vary in these opinions: out of all this I collect, for my part, that these points are no necessary Catholic verities, not essential to the faith, but merely matters of opinion, problematical, of inferior moment, wherein a man may err, or be ignorant, without danger to his soul; yet so still, that the glory of God's justice, mercy, truth, sincerity, and Divine grace be not any ways blemished, nor any good ascribed to man's corrupt will, nor any evil to God's decree of providence. If I can discover any corruption in myself, or any other, I should hate it with all my might; but pity, support, and love all that love the Lord Jesus, though they err in doubtful points; but never break charity, unless with him that obstinately errs in fundamentals, or is wilfully factious." pp. 5, 6.

Having thus shewn that it is not inevitable that a person believing in the doctrine of human corruption should be a Calvinist; and that, even if he *were so*, this would not necessarily exclude him from the pale of the Church of England; Mr. Browne assumes, that "the doctrine of original sin or human depravity constitutes a cardinal doctrine of the Christian scheme," and proceeds to point out its "*extent and universality*." This last is, in truth, the main point for inquiry; for few professed Christians now deny the doctrine altogether. To say nothing at present, of recent writers, south of the Tweed, even Bishop Gleig himself, in his very singular Charge,\* delivered at Bre-

\* The epithet "very singular" is not used offensively, but to avoid one of a harsher kind. But Bishop Gleig's divinity is truly very singular. This learned editor of Stackhouse's Bible teaches his clergy, in the Charge alluded to, that "Adam was not that being of transcendent perfections which in human systems he is commonly supposed to have been;" that the circumstance of the first pair being banished from the garden of Eden into a barren wilderness, where they had to work hard for their living, was quite sufficient in itself to deteriorate the human race; that thus situated "the education which they could give to their children must have been very imperfect;" that to this early neglect of education and "inattention to the habits" of Cain when "very young," may be traced "that envy which excited him to murder his brother Abel;" and that "to the same source may be traced



chin in 1819, admits,—what he had indeed admitted long before, in his other publications,—that “we have not the same *complete* dominion over our passions and appetites that we *might have had*, if our first parents had not fallen ;” nay, that “our nature, as it is derived from our first parents, *may* be so depraved by their fall, as to render us *more prone than we should otherwise have been* to the commission of actual guilt [sin.]” This is something, to be sure, in the way of admission ; but how inadequate it is to the declarations of Scripture, to the doctrines of our own church, and to the history of the human race, let our readers judge ; or if they wish for an assistant in their researches, let them avail themselves of the clue furnished by the Archdeacon of Ely, in the Charge before us.

Mr. Browne speaks both in a clause before quoted and elsewhere, of “original sin or human depravity,” as if the two were synonymous, or nearly so : but this is not strictly the fact, and our author himself does not, we conclude mean really to identify the one with the other. Indeed, he expressly passes over the chief questions arising from the doctrine of “original sin,”\* and

that general depravity of all ages which our church, by a phrase *not well chosen*, calls *original or birth sin*.” Few members of the Scottish Episcopal Church, Bishop Gleig thinks, “admit this incomprehensible doctrine ;” in consequence, we presume, of Scottish divines paying more attention than Southrens to “that great law of *mental association*” of which, continues Dr. Gleig, “in the university you must all have heard something, *though some of you perhaps not much* ;” that wonderful law which, “after our first parents’ apostacy produced their corruption,” and by means of which, adds the Bishop, “I account to myself for that depravity which has been called original sin.” We account for the matter very differently ; but shall not inflict upon our readers a “refutation” of this “very singular” hypothesis, till we hear that some of them are in danger of adopting it. We are happy to know that more sound and orthodox opinions than these are extant, and are spreading, among our Northern Episcopalians.

\* “It is not my intention,” remarks our author, “to discuss the opinion which was held by the most eminent divines during the

takes his stand upon the actual experimental fact of “human depravity,” which he describes as “entire and universal.” It is on this ground that we meet him ; and we should proceed with him step by step, if our limits admitted, through the three heads of proof or illustration which he brings forward on the question ; namely, by an appeal to Scripture, an appeal to present experience, and an appeal to universal history. It is, however, only lightly that we can touch upon these topics.

The author prefaces his argument by the following explanatory remarks, which are of great importance to be remembered in all inquiries upon the subject of human depravity. The concluding sentence of the extract justly points

first century after the Reformation relative to the imputation of Adam’s sin to all his posterity ; because all who held this opinion appear to have concurred in thinking that this guilt is cancelled in the ordinance of baptism.” We were not aware that *all* who thought the one thought the other. Hooker and Melancthon, as quoted by Mr. Browne, certainly thought both ; and, what would have been still more to our author’s purpose, the Homily of Salvation speaks of “remission of our original sin in baptism.” We would not by any means detract from the honour of this divinely appointed means of grace ; but if the opinion in question is to be extended further than to mean, that baptism is a sign and a seal of this remission or that this remission *may* in baptized persons take place at the time of their reception of that sacrament, what becomes of infants dying unbaptized, and what of believing adults *unavoidably* and against their wish, deprived of the benefits of this sacrament ? We cannot for a moment harbour a doubt of the everlasting welfare of both these classes ; either of whom we believe to be quite as certain of heaven as the baptized Christian. Our reformers recoiled from pronouncing an anathema on infants dying unbaptized. They asserted the eternal blessedness of those who have enjoyed this external ordinance before their early removal ; but they express no alternative. It has been the opinion of many eminent divines, in default of *direct* scriptural information on the point, that in *whatever sense* the sin of the first Adam may be said to be universally *imputed*, in that sense it is universally expiated by the obedience unto death of the Second Adam ; so that no human being, baptized or unbaptized, ever finally perishes for original sin who does not live to commit actual. But on topics of this sort we are not anxious either to form or to express any opinion, further than Scripture plainly “takes us by the hand.”

out the real seat and character of the malady.

"But, before I proceed, I must endeavour, with as much brevity as I can, to obviate a misconception, which may possibly arise. In maintaining the total depravity of human nature, it is not to be understood that all mankind are as corrupt as they can be—for self-interest, regard to character, the dread of human laws, and various other considerations, impose many and effective restraints. It is not asserted that they are all equally wicked—for these restraints exercise a more powerful control over some individuals than over others. It is not alleged that every individual brings with him into the world the elements of every vice which can deform and debase the human character—for some vices are essentially destructive of each other, and cannot co-exist in the same person. On the other hand, it is not to be denied that even among untutored savages, you may often witness the attractive influence of the social affections: and amidst the refinements of civilized life you may observe with delight many amiable and ennobling qualities—such as extensive benevolence, inflexible integrity, unshaken fortitude, and exalted patriotism. The former, in the absence of higher motives, may be supposed to arise from instinctive feelings implanted in the breast of man for the wisest and most beneficent purposes; the latter frequently result from a combination of causes wholly unconnected with any reference to the will of God. Justice, generosity, and reciprocal kindness, contribute so much to the comfort and welfare of society, that they will commonly be held in estimation, and may even be practised to a considerable extent, from motives of pure selfishness, 'for sinners also lend to sinners, to receive as much again.' By asserting therefore that man is totally depraved, I do not mean to insinuate that he is destitute of every thing that is excellent and praiseworthy in his social capacity; but I would be understood to intimate my belief that he is by nature devoid of all spiritual desires and holy dispositions; that his heart is alienated from God; and that, till he be renewed by Divine grace, and till a new bias be communicated to his will and affections, his most splendid actions, however admirable they may appear with regard to their outward form and sub-

stance, since they do not emanate from a right motive, are utterly valueless in the sight of God, and may be said to partake of 'the nature of sin.' pp. 9—11.

The Scripture proofs which Mr. Browne adduces, are chiefly those of a collateral kind; the more direct passages being familiarly known. He dwells particularly, and, in our view, quite convincingly, on those texts which shew an unambiguous and clearly defined opposition between a state of nature and a state of grace; or, in other words, which inculcate the doctrine that the moral character of man, under the uncontrolled influence of his native dispositions, is fundamentally different from that of man transformed and renovated by the Spirit of Holiness. He points out the strong contrast spoken of in Scripture between the "flesh," and the "spirit;" between the "natural" or "carnal" man, and the "renewed" or "spiritual" man; and shews that all the principles of sin derive their origin from mere human nature, as transmitted from our first parents,—while, on the contrary, all the principles of holiness are of exotic growth, and owe their origin to the Spirit of God. The frequent exhortations in Scripture to deny ourselves, to take up our cross, and to crucify the flesh with its affections and lusts, prove that our *natural* propensities are at variance with the holy law and infinite purity of God. So also the intellectual faculties are shewn to be blinded since the Fall, as respects spiritual objects; and a contrast is further exhibited between that state of freedom which is the privilege of the renovated character, and that state of servitude to sin and Satan which is our natural condition. But still more strongly the expressive figure so frequently introduced in the New Testament, of a state of death and a state of life, exhibits the fearful extent of the evil under consideration; a figure not confined in its reference to the Jew or the Gentile, but applicable

to our universal nature ; for, says the Apostle, " we *all* had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature [even *we* privileged Jews] the children of wrath, even as others." " We were *dead* in trespasses and sins."

Thus far the scriptural proof ; and further we need not wish to go. Indeed, on most points of theology, we cannot go further : they must be believed simply on the credit of the sacred volume, being scarcely capable in their nature of corroboration from extrinsic arguments. But, as Mr. Browne aptly remarks, on the doctrine of man's actual depravity, and of sanctification by the Spirit of God (and more especially in reference to the former) there *are* practical tests to be derived from actual observation. And who that humbly looks within his own heart, or that glances at the world around him, or that retraces the page of universal history, but must see enough—far more than enough—to convince him that the heart of man by nature is "evil, only evil, and that continually." We have space but for one quotation from this part of our author's argument. The passage which we are about to adduce exhibits to our minds, as to the mind of the writer, a proof even more afflicting, and, if possible, more forcible, than the grosser crimes of overt vice.

" I cannot, however, forbear advertising briefly to the subject of ecclesiastical history ; a species of history above all others fraught with the most painful and humiliating details. We there too often behold the religion of the benevolent and merciful Saviour converted into a pretext for the most bitter and unrelenting persecutions : the banner of the Cross unfurled to sanction the projects of ambition and the lust of conquest ; articles of faith inscribed in characters of blood ; and all the fierce and vindictive passions of our nature roused into action for the purpose of enforcing doctrines which were intended to reform the heart, and to render it

the seat of the purest and most humane affections. While angels weep over the mortifying spectacle, the infidel may exult in his imaginary triumph. But, let him know that these afflicting scenes afford not the slightest presumption against the truth of our holy religion : on the contrary, let him be assured that they furnish additional evidence for its confirmation. The prophetic eye of its Divine Author foresaw all the hideous catalogue of enormities, which would be perpetrated by men invoking his sacred Name. He knew the depravity of our fallen race, and therefore he foretold that the effect of his coming would be, 'not to send peace on earth, but a sword ;' that a man's foes should be they of his own household ; and that the time would come when he who should slay his followers, would think that he rendered an acceptable service of God. While, therefore, the accomplishment of these predictions enables us to retort the argument upon the unbeliever, it supplies, at the same time, the evidence of facts ; an evidence, the force of which no sophistry can weaken, and no dexterity elude ; to demonstrate the deplorable blindness of the human understanding, and the desperate wickedness of the human heart." pp. 45, 46.

In the course of the Charge, the Archdeacon gives several notes containing appropriate citations and corroborations from the writings of our standard divines. The following, from the sermons of Dr. South, continues still too pertinent, notwithstanding the great increase of scriptural knowledge in our land.

" Dr. South, after having given a sketch of the Pelagian system, goes on to observe, that ' throughout all the Pelagian scheme we have not so much as one word of man's natural impotency to spiritual things (though inculcated and wrote in both Testaments with a sunbeam), nor consequently of the necessity of some powerful, Divine energy, to bend, incline, and effectually draw man's will to such objects as it naturally resists and is averse to ? not a word, I say, of this, or any thing like it ; for these men used to explode and deny it all, as their modern offspring amongst us also do. And yet this passed for sound and good divinity in the church of St. Austin's time ; and, within less than an hundred years since, in our church too ; till Pelagianism, and Socinianism, Deism, Atheism, and



a spirit of innovation, the root of all, and worse than all, broke in upon us, and by false schemes and models countenanced and encouraged, have given quite a new face to things." p. 35.

To the Charge is added an interesting and learned Appendix, relative to several points alluded to in the foregoing pages.

Appendix No. I. consists of quotations from Bishops Hooper and Taylor, and the address prefixed Jone's "Catholic Doctrine of a Trinity," chiefly on the subject of the spiritual ignorance of mankind, and their need of Divine illumination. Appendix No. 2. adduces a variety of passages on the subject of Free-will, from the formularies of our church; from the Confessions of several of the continental Protestant churches; and from the writings of Melancthon, Tindal, Taylor, and Hammond. Appendix No. III is devoted to the discussion of the general applicability of the New Testament to the case of professed Christians. Mr. Browne cites from Pyle's paraphrase on the Romans a passage on this subject, which the present Bishop of Winchester has deemed worthy of insertion in his "Elements of Christian Theology," where the reader may refer to it (Vol. II. p. 304), as we do not wish to distil through our pages the poison of a system of interpretation which would render a large part of the Scriptures obsolete. If, however, any of our readers cannot conveniently make this reference, but should chance to have at hand Mr. Belsham's four volumes of "Translation and Exposition of the Epistles of Paul the Apostle," lately published, they may turn to the third Preliminary Dissertation, where they will find the same partial system of interpretation laid down as the true canon for interpreting the New Testament. We do not mean to deny that the immediate case of the parties to whom St. Paul and the other Apostles wrote, is very necessary to be considered in the

explication of Scripture; especially with reference to some terms which have been the occasion of warm controversies; but to carry the system to any thing like the extent for which the Socinians contend, and for which they are not a little fond of pleading the sanction of such names as Locke, and Pyle, and Dr. Taylor, and Archdeacon Paley, is little better than blotting out at least half of the New Testament, and abolishing its office of reproof, rebuking, correcting, or instructing our own generation, or indeed any generation but that which was contemporary with the inspired writers. Mr. Browne asks very justly and forcibly on this subject,—

"What are the great essentials of faith and works, of justification and sanctification, to be confounded with the dark and abstruse doctrines of election and reprobation, which the most enlightened theologians have, as it were, with one consent acknowledged to be of secondary and subordinate importance, when compared with the fundamentals of Christianity? Are the various texts of Scriptures which point out the relative position of faith and works in the Christian scheme, and the distinct offices of the First and Second Persons in the Holy Undivided Trinity; of the former, in the justification of the sinner,—of the latter, in his sanctification; are these to be applied only to nations and collective bodies of men converted from Gentilism or Judaism to the belief of the Gospel? Do they refer exclusively to men in the aggregate, and not to individuals? If this be so, it must necessarily follow that a large part of the New Testament is wholly inapplicable to the present times\*." p. xx.

"I am led to conclude that an identity of moral character has pervaded

\* Mr. Browne might unhappily have quoted some well-known names on this point. Dr. Paley himself preaching before Bishop Law, ventured to affirm, speaking of those Scriptures that mention a new birth, regeneration, conversion, &c. that "they mean NOTHING,—nothing, that is, to us; nothing to be found or sought for in the present circumstances of Christians." If this were true, why did not their Divine Author give us moderns an *editio expurgata* of his word? But Dr. Paley lived long enough to change his opinion on this point.

the whole human race ever since the Fall of Adam; that the descriptions of man in a state of nature and in a state of grace respectively, which were applicable to him eighteen hundred years ago, are equally applicable to him now; and that, in general, whether we look to precepts, scarcely a passage can be pointed out in the whole New Testament which does not either directly or indirectly, either specifically or by analogy, concern us at this present time. This opinion, however, does not in the least degree militate against the necessity of being well versed in the history of the Jews, their various sects, their national customs, their popular prejudices, their prevailing errors, in order to gain an accurate and comprehensive view of the writings of the four Evangelists. So also, in the interpretation of the Epistles, it is essentially requisite that we should be acquainted with the general scope of each respectively, the particular occasion upon which it was written, the erroneous opinions which it was intended to combat, or the evil practices which it was intended to condemn: these, and other collateral circumstances, will be borne in mind by the judicious expositor. Nevertheless, since there is, as has been before observed, a striking degree of uniformity in the general features which both sin and error assume in all ages of the world, we may safely infer that whatever was written at the dictation of the Holy Spirit in the apostolic era, in reprehension of the one or in the confutation of the other, will be strictly applicable, *mutatis mutandis*, to professing Christians in these days." pp. xxvii. xxviii.

Appendix No. 4 is occupied with a list of contrasted texts, in parallel columns, on the "state of nature" and the "state of grace," followed by extracts containing the sentiments of Archbishop Sandys, and Bishops Latimer, Hooper, Jewel, Sanderson, and Wildins, upon human corruption; and some excellent passages, from one of the tracts of the Society for promoting Christian Knowledge, entitled "Pastoral Advice in order to Confirmation.

The last article of the Appendix, No. 5, refers to the pages of our friend and contemporary the "Christian Remembrancer," into which were admitted, during the year 1821, some papers on original sin which

Mr. Archdeacon Browne, in common we presume with every other orthodox churchman who happened to fall in with that work, considered to be of a very exceptionable and clearly unscriptural character. As we did not expose our readers to the bane, we shall not exhibit to them Mr. Browne's antidote: though we may be allowed to express with him our deep regret that the conducters of a publication, which appears, as he remarks, "to claim an exclusive patent of orthodoxy," should allow their correspondents to stain their pages with such passages as the one which we have, for the purpose of example and exposure, thrown into a note below\*, and the evil tendency of which, in our judgment, is heightened rather than counteracted by the partial, and apparently reluctant, dissent which the conductors saw proper to record when the statements of the writer (who they parsimoniously allow *was not altogether judicious in the choice of his terms*) had called from many of their readers and correspondents a just remonstrance and demand for explanation.

But we have done; and have only, before we lay down the Charge be-

\* "The only things," remarks the writer in question, "which are natural to mankind, are such as hunger, thirst, impressions upon the senses, liability to disease, pain and the like. Let but the reader keep in mind this distinction, and he will easily perceive that, if 'sin' be said to be natural to us, it must be only in some assumed and inferior sense, and that the arguing from it in any other, causes much inaccuracy of Christian sentiment.

"Perhaps what leads most to error upon this subject, is the expression in our Catechism, stating that by 'nature' we are born in sin.' Yet surely this by no means necessarily must be so explained as to imply any thing contrary to what is here affirmed. Our present state of being is doubtless the effect and consequence of sin, viz 'Adam's sin'; and if, by a very allowable mode of speech, substituting the cause for the effect, we say that we are born in sin, that is, in a state the consequence of sin and as a race of beings, collectively considered, under God's comparative displeasure, theologically and judicially now called 'children of wrath,' from which we are removed into a state of 'grace, or favour, by a quasi regeneration,—every fair construction is secured to the expressions used, and neither truth, or fact, or critical exposition becomes intruded on." *Christian Remembrancer*, No. 28. vol. iii. p. 195.

fore us, sincerely to thank its author, in the name of our fellow-churchmen and of our common Christianity, for the very decided yet moderate, scriptural, and judicious statements on a subject of prime importance which he has seen it his duty to impress upon the minds of the clergy of his archdeaconry; and to add our fervent prayers that his zealous exertions may be abundantly blessed by the Great Father of Lights for the welfare of his church, and the glory of that Saviour who came not to call *the righteous* but *sinners* to repentance.

Since writing the above, we have perused a subsequent publication by the same author, entitled "Five Letters addressed to the Rev. C. Wilkins, Vicar of St. Mary's Nottingham containing Strictures on some Parts of a Publication entitled 'Body and Soul.' Hatchard and Son. 1823." The work attributed to Mr. Wilkins seems to be a plea for body *versus* soul; the interest of the latter, it would appear, not needing that strictness of deportment which certain puritanical persons are wont to inculcate, under the exploded notion that Christians are not to be conformed to the world. Archdeacon Browne has very satisfactorily replied to some leading statements of that work, particularly on the subject of worldly conformity, gaiety, frivolous amusements, free will, human merit, conversion and justification, (in reference chiefly to the notion of a primary and a final justification,—the first of grace in baptism, and the second of works). In addition to the pious author's own excellent remarks, the reader will find a number of valuable citations from standard writers of our church, which may prove highly useful, not only for private edification, but as *argumenta ad verecundiam* in repelling the attacks of those worldly-minded persons who choose to plead for religious formalism and secular conformity, under the garb of sound, orthodox

churchman-like principles, and conduct.

### *Letters on Prejudice, &c.*

#### *On the Use and Abuse of Party Feeling in Religion, &c.*

(Continued from p. 104.)

IN opening our review of these volumes, we have already, in conjunction with the respectable author of the "Letters on Prejudice," apprised our readers how far we can venture to go in admitting that mere prejudice is the cause of division amongst professed Christians: namely, so far as they are really united in heart, and Christians indeed, though with some unhappy distinctions and differences in name. The separation between the real followers of Jesus Christ, and those who at heart follow and obey the world, we can never wish to be less wide than it is: we should rather say, we can never wish any coalition to take place between them, further than may be for the demonstration of the most perfect charity on the one side, and for the improvement of the other. May the light of true Christianity thus ever shine before men, that they, seeing the good works of its professors, may glorify their Father which is in heaven!

The present subject however, is of a different kind, and relates rather, as we have before observed, to differences amongst Christians themselves, than to the separation between them and the world: and though, in the present mixed state of the human character, the subject may apply to almost the whole circle of human society professedly Christian, yet in our treatment of it we shall not the less constantly endeavour to remind our readers of the true, though hidden, limits of the question. And here, though it must be doubtless painful to rip up to the very bottom long standing, and still existing, grievances in societies, of whatever kind; we are too



far committed, both in duty and consistency, not to proceed in the track we have already laid down in our last Number, with a view to shew, 1st, The division at present lamentably existing amongst orthodox Christians; 2d, Its source in religious prejudice; 3d, Its marked operation in one or two principal points; and 4th, The best method either of its cure or its due regulation. The discussion under the first three of these heads will enable us to introduce to our readers some leading statements from the 'Letters on Prejudice.' The fourth will give us very satisfactory opportunity of referring to the admirable Bampton Lectures of Mr. Whateley.

1. That there is a lamentable division at this moment existing amongst a large body of, as we trust, sincere and orthodox Christians, in this kingdom, and invading even the sanctuary of our own truly catholic and apostolical church, it would be vain to dissemble or deny.

The present "Letters," written with an express view to heal and to unite, by a person evidently of very large and liberal principles, taking comprehensive and impartial views of the state of parties and of the state of religious feeling in these realms, admit this lamentable fact as the very ground of the author's most material observations. Let us hear the writer's own statement.

"We now come to a point, from which I should be very well pleased to escape, so much do I feel the difficulty of discussing it without yielding to the influence of the prejudice which I deprecate: I mean, a certain jealousy of feeling, by which our church is just now unhappily distinguished, and many of its most pious and exemplary members are made, as it were, strangers to each other.

"This jealousy is observable in the cold and suspicious intercourse which we are too apt to hold with those from whom we apprehend any question of our favourite doctrines, though they profess a submission as implicit as our own, to the authority which is our common standard; and it often creates a distinction, where no doctrinal differ-

ence exists, from a general propensity to make our own views and feelings the standard of judgment for others.

"The controversy with respect to the degree of compliance with the manners, and customs, and amusements of the world, that is consistent with the Christian character, and consonant to the spirit of the Gospel (though a question to be tried rather upon general Scripture principles, than by the application of specific precepts), has produced more of this jealousy, and mutual severity of judgment, than almost any other topic of religious discussion. Some personal feelings on either side have entered into the inquiry; the decision upon it has been made a distinction of party, and the charges of harshness and of levity have been reciprocated, while a mutual understanding would perhaps have shewn, that, in many cases at least, both were groundless." *Letters*, vol. i. pp. 109—111.

"It is obvious that the two great branches into which our national church is at present divided, (I speak here of both sexes, and of all classes), differ as much in personal discipline, and habits of life, as in their view of particular points of doctrine. Indeed, in some cases it appears that this difference is the only line of separation. It is (may I say it?) from a certain intolerance upon this point, and a proneness to judge upon principles of authority, questions which can only be decided by expediency, and by reference to individual character and circumstance, that we find some more strict and serious persons shrinking from the friendship and society of those who truly admire and respect them, though they cannot be persuaded entirely to concur in points of opinion which they consider as rather prudential than religious, and on which they see no precise scriptural direction. To reject all who plead for liberty of judgment upon such points, and to place them, upon that account alone, in the class of light and worldly characters, does not surely appear to be quite consistent with the exercise of that charity which 'thinketh no evil.'

"The converse of this prejudice seems to have created, in the minds of another class of persons, a strange and capricious association of sobriety in Christian principles, and attachment to national church, with a free and universal adoption of habits and manners of the world. It appears in this case to be quite forgotten, that many of the peculiar restrictions for which the more seri-

ous party would contend, whether their necessity be established upon the evidence of Scripture or not, are certainly enjoined, as tending to edification, upon the authority of the church; and that therefore, however some may hold themselves liberated by the change of times and manners, a charge of disaffection to the church is not applicable to those who continue to observe such restrictions." pp. 113—115.

Subsequent observations, in the following letter, point towards a *distinction in principle* between these two great branches; a distinction on points of religious doctrine, more especially on the momentous doctrine of justification by faith; though we may be perfectly assured, as our author remarks, that "no well-informed Protestant will deliberately undervalue the doctrine of justification by faith, or degrade it from its high and prominent place in the Christian system." (p. 123.) The other doctrinal distinctions to which he alludes, relate chiefly to baptismal regeneration,—the *period*, as well as the condition of justification,—and lastly, though not so strongly, except in the case of some of our late Seceders, to sanctification. On the last but one of these questions, that of the *period* of justification, it is evident our author has a very strong leaning towards the doctrine of a first and final justification. His statement, that this doctrine has "many advocates among the most eminent members of the church, eminent for Christian humility and piety, as well as for theological knowledge" (p. 130), we shall have another opportunity for considering before the conclusion of this article. We must now only say, that the fact of such a division as our author speaks of, is too strongly marked in its characteristic feature to render its existence either doubtful, or, as we fear, harmless. Harmless, indeed, how is it possible for any division to be that leads to chilling separation, or endless strife and collision, between the professed members of the same spiritual communion, of which the

very cement is doctrinal uniformity, and the banner is love? "A house divided against a house falleth;" and Satan himself is sufficiently well-informed in that point, to warrant the declaration of Milton,

"Devil with devil damned firm concord holds."

"Men," Christians, churchmen, they "only disagree of creatures rational." It is, we suppose, because men of the world are conscious that they have, in fact, the same principles of prejudice and discord on other occasions, that the existence of such principles in a religious community excites so little wonder. We are far from any wish to magnify these dissensions, whether in or even out of the church, beyond their real size or importance. Our highest wish would be rather, if possible, to presume their non-existence; and to make it appear, that where we are all of one heart, we are, or shall soon become but for the absence of a very little mutual explanation, of one mind also. But we cannot close our eyes or our understandings against the existence of a very strong party spirit. In certain circles are no doubt most harmoniously painted, men of very different principles, habits, and connexions. "Our enemies within the church," are indeed often defined with such a free comprehension of particulars, as to embrace all who have any cordial and *disinterested* attachment to the peculiarities of Christianity, or the duties of the sacred calling. In consequence, a counter prejudice is sometimes engendered, under which a lowly minded pastor may labour without any just reason, and put himself into a humble attitude of self-defence: as if his archdeacon or diocesan intended to look him out of countenance for having presumed to mingle zeal with his discretion; or to rise above the level of a mere hireling, slumbering all the week himself, and teaching his parishioners to slumber on the Sunday. We write under the sober

consciousness, and we may add the shame, of feeling that things must be very different from what they ought to be, when such mutual jealousies are found in a church which has within itself, if ever church had, the elements of peace and concord; but in which, alas! these disagreements go a great length towards nullifying its highest advantages and best capacities for conferring the greatest blessings on our own country and the world. The two sentences following convey a just and afflicting view of the *deadening* effect of these prejudices and false impressions, on the activities of the Christian church.

"Under such an impression, the charges of apathy and enthusiasm, though they may have been originally applied to insulated and extreme cases, come gradually to be used as the distinction of whole classes; and ground is perhaps afforded for both, by the fear entertained by each of the parties, of incurring the imputation attached to the other. The activity of Christian zeal is checked, on the one hand, lest it should pass the bounds of sober orthodoxy; the extravagances of enthusiasm are excused, if not defended, on the other, lest, in eradicating this weed from the human mind, the good seed of piety should be rooted out also." *Letters*, vol. i. p. 116.

We were going to add some what more of our own upon the lamentable features of this fatal misunderstanding, cherished and loved, we fear, too much on all sides; upon the sad encouragement arising from it to false zeal, and the repression of true zeal; the food afforded by it to vanity and the love of popularity; the famine brought upon all true and legitimate efforts for the public good; the misrepresentations, carried up even to the highest quarters of persons deserving a very different notice; and the consequent fostering of exertions which will end as they began in a low and calculating selfishness, and will never avail in the dark and trying day. But we are unwilling to dwell further on ill omened forebodings; and would rather endeavour to heal the

painful feelings excited by the fact of the existence of such a division by urging the application of the sage admonition contained in the passage which follows the last quotation.

"Surely it were better for both parties, taking the common ground on which it is their duty to meet, as church members and as Christians, to endeavour to come to a mutual understanding: to ascertain from the Scripture, which is their common standard, the real temper and genius of Christianity, and by the test of personal application to judge of its influence upon themselves. By this test only, will zeal and soberness, which are perfectly compatible and are both necessary features in the genuine Christian character, be distinguished from enthusiasm and apathy, which are perhaps the opposite extremes of its abuse. By this test, it will be seen, and, in the spirit of charitable discussion, it may be mutually demonstrated, that as he does not deserve to be called an enthusiast who believes every doctrine and obeys every precept of his Bible, and only devotes himself more entirely to religion than is customary with the Society around him,—so neither is he to be charged with indifference who holds himself bound to check the aberrations of zeal without knowledge, or to expose what he honestly believes to be a deviation from the principles of Scripture and of the church. The best proof of Christian sincerity, in both parties, is a co-operation in works of Christian benevolence; or (if circumstances make this imprudent or impracticable) a noble emulation in each to suppress the other.

"It is impossible that those who go about doing good in their Master's name, however different may be their departments of service, should long continue to speak, or to think, evil of each other; and perhaps there never was a more beautiful exemplification of the power of Christian love and Christian principle, than in the sacrifices of local and personal prejudice, produced by the magnificent associations, which it has been the privilege of this highly-favoured country to originate." *Letters*, vol. i. pp. 116—113.

2. But we proceed, in the second place, to inquire how far it may be *merely prejudice* which separates these contending parties; and how



far it may be a more serious difference at heart which, according to the limits laid down for this discussion, no mutual explanations, nor even concessions, can reconcile, or *ought* to reconcile. An answer to these enquiries will suggest itself, in investigating the causes of the division which we are lamenting. The great object of the Letters before us is to trace up this mournful division amongst Christians to religious PREJUDICE; and to exhibit the causes of this prejudice in such a manner as may best lead to a cure.

Religious prejudice in general is described by the author as of two kinds; prejudice of OPINION, and prejudice of PASSION; the one produced mainly by *incidental* causes, the other by *moral* causes. We do not clearly see the force of this intended antithesis; for *incidental* is properly opposed to *accidental*, not to *moral*; but, as we understand these definitions, the substance of them is this: That a variety of opinions are taken up without sufficient ground, which have the unhappy effect of sowing dissension amongst brethren; some of which are indeed taken up very innocently, through certain *incidental* impressions upon the understanding, from circumstances chiefly external and uncontrollable,—whilst others are taken up with no better ground of reason than a more questionable or even guilty indulgence of some *evil passion*, which closes the ear and hardens the heart against light and conviction. In the former case, it must be fully allowed to be a hopeful, as well as a charitable task, to remove the prejudice which, like an external veil, cruelly prevents Christians of one heart and soul, of one common feature and resemblance, from recognizing and embracing each other. But, in the latter case, it is an undertaking of a more questionable nature, either to prove that persons whose opinions are severed from each other by the intervention of guilty passions, can never be made friends, or that

CHRIST. OBSERV. No. 255.

their respective peculiarities of opinion and practice are of a nature to be otherwise dealt with than to be rescinded by genuine repentance and conversion of soul.

Of the former kind, our letter-writer assumes to be certain “Calvinistic propensities of a very large, and confessedly a very pious, portion of the members of our National Church.” The following extract seems necessary to illustrate his ideas on the incidental causes of this alleged prejudice.

“I have already noticed our propensity to imbibe the general religious system of those to whom we are indebted for our first serious impressions; and to this propensity, I think, we may often trace the sudden and unhesitating adoption of the tenets peculiarly Calvinistic, which has been supposed to result exclusively from a diligent and unbiassed perusal of the Scriptures, free from the influence of those human schemes and systems that are so apt to take possession of the mind under the more regular and gradual process of a religious education.

“There are two circumstances attending these recent conversions, which, though they do not invalidate their sincerity, or diminish their importance, or weaken the evidence of the Divine mercy in their production, may lead us to question the arguments drawn from them in defence of peculiar interpretations of Scripture; or at least to suspect, that, however these interpretations might be established by such an inquiry as is here supposed, the capacity for such an inquiry is commonly precluded by the circumstances of the case. In the history of these conversions (at least in the great majority of instances which are detailed in the religious biography of our day,) we find that the excitement to the study of Scripture has been communicated through the medium of some tract or memoir; designed indeed, and generally well adapted, to prepare the mind for the fundamental truths of the Gospel, but combining with these truths some peculiarity of application, and drawing them into such connection with other doctrines more questionable, or less important, as to form, in the mind of the unexperienced inquirer, a chain very difficult to be broken.

“Through this preparatory instruc-

tion he comes to the study of his Bible ; and, attaching to the texts which have been impressed upon his mind the interpretation under which he at first received them, he naturally forms his principles upon this interpretation. He collates the Scripture evidence for these principles, probably under the same instruction ; or shrinking from the task of a general collation of texts, as affording too much scope for an exercise of reason, which he has been taught to consider as presumptuous, he fastens upon some strong and insulated position, and, connecting it with the practical or historical commentary through which he has perhaps been led to the contemplation of it, he receives it as a leading and unquestionable principle ; and frames his whole scheme in accordance, if not in subserviency, to this primary impression.

"Another circumstance, from which I think a strong tendency to such an impression may be derived, is the deep conviction of hereditary and actual sinfulness, which must precede an implicit reception of the salvation revealed in the Gospel, and will be felt with additional force, in cases of aggravation or recent transgression. 'What am I, O Lord, and what is my father's house, that thou hast brought me hitherto?' are questions which must occur to every converted sinner, trembling under the consciousness of guilt, and first awakened to a hope of the Divine mercy ; and it is not, perhaps, unnatural that he should seek in the doctrine of a personal and gratuitous election, the solution of a mystery which overpowers his understanding, as much as it affects and interests his heart." *Letters*, vol. i. pp. 179—183.

And in pp. 194, 195, the author continues :

"If under these new and awful impressions—the more awful, perhaps, from their novelty,—he finds not sympathy in his own society ; if his fears are treated as visionary, and his feelings as enthusiastic ; if, instead of being encouraged to a sober investigation of his case, he is urged to turn away from the contemplation ; and if, through a well-meant, but ill-advised, solicitude for his quiet, religious conversation is generally avoided, or led into channels in which he perceives a constant reference to his supposed enthusiasm, no soundness of belief, no accuracy of

theological statement, no scriptural illustration of doctrinal questions will reconcile him to an association where heart answers not to heart. It is not of the truth of the Christian religion that he doubts ; it is not of the doctrines or the precepts of Christianity that he wants a clearer explanation : it is a balm for his wounded spirit that he seeks ; and he will shrink with deep and bitter feeling from the caustic irony or contemptuous pity that tells him his wounds are imaginary."

Having stated these and some other incidental causes of what the author considers Calvinistic *prejudices*, he subjoins the following description and admonition with respect to a counter-prejudice, which he allows to be of a far more suspicious and dangerous nature. We give the passage, as we gave the last, without comment ; though our readers will see that both of them furnish matter for a considerable extent of remark, on which we scarcely know how to enter without embarking in a long and not altogether profitable controversy. We shall, however, urge one or two remarks at a future page.

"Allow me to add a few words upon a sort of counter-prejudice, which (in my mind) has had no small effect in widening the present divisions. The general association of serious habits with Calvinism has led to an association equally capricious, and more dangerous ; of soundness in church principle with a large indulgence in secular pursuits and amusements ; and a fear of the imputation of Calvinistic opinions has held many well-meaning persons in the trammels of the world, and restrained them from a decided profession of religion. I believe this apprehension sometimes contributes to produce an apparent levity of practice and conversation, where there is not a correspondent levity of heart ; and that some who fall under the indiscriminate censure of the stricter party, if they do not 'actually condemn in themselves the thing which they allow' and sanction by their example, would be found, if they were fully understood, either to yield their compliance with such pursuits, as a sort of sacrifice to prejudice, or to adopt them as a vindication of independence, where they apprehend

their right of private judgment to be invaded.

"It is not, however, by the jealous assertion of this right, in points of a disputable nature, but by an entire tolerance upon such points, and a careful separation of them from the essentials of religion, that the discords in our church will be healed, and her true interests advanced. And it is by exhibiting the whole beauty and consistency of the Christian character, in a state of obvious separation from the peculiar principles of Calvinism, that those who deprecate the extension of these principles in the church, can best dissolve the association through which they are promoted. Nothing will so effectually remove the bias towards these principles, as the display of a sounder system under the same association; and the exercise of a modest and charitable allowance for discrepancies of opinion which are unimportant, or for errors of judgment which are unavoidable." *Letters*, vol. i. pp. 201, 202.

We certainly allow a due degree of weight to considerations of this nature: but, after all the specifications which may be adduced of the incidental "causes by which evangelical religion has been rendered less acceptable to persons of cultivated taste," or of no taste at all, we are still convinced that the great quarrel with religion lies far deeper; that it springs from a heart unhumbled, unconverted, unsanctified; so that, however unexceptionable may be the channel of conveyance, the great doctrines and duties of the Gospel will always prove unpalatable to the worldly mind. This consideration leads us to the more serious causes of prejudice; namely, those of a *moral* kind, which are dwelt upon by our author, in five rather desultory, but strongly written, letters. Among these, *pride* justly holds a very distinguished place. "In pride, in reasoning pride, our error lies." Some very discriminating observations are also given on misconducted *curiosity*, and mistaken *zeal*, as two other sources of prejudice.

"It has been so much the practice in religious discussions, to consider curiosity as a vice, and zeal as a virtue, that

I fear you will think it a fanciful speculation, to reduce these qualities to their abstract form, and separate them from the ideas connected with their existence in the person of a moral and responsible agent. Under this view, however they appear, like many other affections implanted by the Creator, neither morally virtuous nor vicious in themselves; but capable of a moral application or perversion: and proportionally instrumental to the improvement or deterioration of the character with which they are combined. In this respect they differ from pride, and from the malevolent passions,—which are naturally and abstractedly vicious,—and cannot be divested of their moral turpitude, by any culture or modification. And this distinction, by the way, may suggest an answer to a favourite cavil of infidelity; namely, that the original righteousness ascribed to our first parents seems inconsistent with the possibility of their fall, as the notion of a perfect virtue includes impeccability; and that consequently the passions upon which temptation could be successfully exercised must have been morally vicious in their character. We find, however, the first temptation in paradise addressed to the passion of curiosity; one of those probationary qualities (if I may call it so) which was to derive its character from its application, and the free exercise of which was quite compatible with a perfectly upright, though not an impeccable nature." Vol. i. pp. 213, 214.

It is justly observed afterwards, that we too often search the Scripture, when we search it at all, not, like the Bereans, to know *whether* these things are so, but *how* they are so. Some observations follow upon *zeal*, which much remind us of the calm and candid reasonings of Mr. Whateley on Party Spirit. *Zeal* is defined by our letter-writer to be a certain *constitutional ardour and energy of mind*; but afterwards, with not an absolute precision of logic, he tells us that it is infinitely important to distinguish *between* true Christian zeal, and mere party spirit, or *constitutional energy*. Christian zeal may doubtless be mixed up with constitutional ardour and fervency of mind, (though in proportion, as it becomes merely constitutional it sinks, strictly speak-



ing, in its claim to the epithet religious, even though applied to a religious object,) but, on the other hand, a person destitute of *constitutional* fervor, may, through the grace of God, be highly zealous in his service, under an overwhelming sense of its value, and the duty and obligation of being intensely devoted to it.—We quite agree with the spirit of the following question. The sentiment that succeeds is conveyed in that somewhat paradoxical manner which is conspicuous in these volumes, but which by no means adds to their lucidness or interest; and which, besides, often prevents our clearly ascertaining whether we do or do not coincide in opinion with the author. We can scarcely understand what is meant by *polemical* zeal leading to peace, even when employed for a peaceful object. It appears to us somewhat like the *stillness* produced by a multitude of people calling out for silence. We however heartily agree with the author, in wishing that Christians would more diligently exert zeal (not *polemical* zeal) for the object which he proposes.

“It behoves us seriously to consider, whether the hot and intemperate zeal that leads Christians to indulge unchristian feelings, and to speak bitter things against each other, might not, under other circumstances, have incited them to more criminal acts of persecution?”

“If *polemical* zeal may be ranked amongst the causes of prejudice, the *same quality, directed to practical subjects*, will probably prove the best *restorative* of peace. Upon this ground (not neutral, but common,) the faithful servants of Christ may meet; and while each conscientiously holds his own view of peculiar doctrines, all may unite in urging that test of Christian fidelity upon which there can be no dispute or dissension: ‘If ye love me, keep my commandments.’” *Letters*, vol. i. pp. 232, 233.

On the subject of *interest*, as another cause of religious prejudice, we have a just defence of religious establishments, though with a warning respecting their liability to abuse

in this particular. We extract the following remark.

“If this vigilance be peculiarly necessary to the members of a privileged church, it is equally incumbent on them not to suffer the fear of equally uncharitable constructions to restrain them in the expression of opinions which they have carefully scanned, and honestly adopted; and it is perhaps one of the severest trials of the conscientious minister of an establishment, when duty calls him into the field of public controversy, that in defending the most sacred principles of his faith, he is supposed to be labouring for his temporal emolument; and in guarding the bulwarks of a national church, by which he holds that faith to be best secured, he is too often accused of contending for the possessions of a privileged order. This is, indeed, so common a prejudice, that some of the noblest defences of Christianity, have been depreciated on account of their ecclesiastical origin; and the very circumstance that gives the highest value to every other literary production, viz. that it is the work of a person professionally acquainted with the subject, is here urged as a ground of discredit.” pp. 243, 249.

Other causes of religious prejudice are urged; amongst which are *ignorance, indolence, personal prepossessions, &c.* In reference to the last, we read—

“In the case of rival teachers in the church, (I mean not any intentional rivalry, but that attitude of emulation which the prejudice of their followers unavoidably produces between the preachers of different schools,) we find the influence of personal prepossession changing apparently the form and character of the doctrine; and the very same positions canvassed with pertinacious jealousy which would have been received, from a different quarter, with implicit respect. We hear, perhaps, the charge of legality thrown upon the sermons of Scott and Cooper, when preached from pulpits to which the epithet of orthodox has been reproachfully applied; and doctrinal expositions delivered from the same pulpit, (which from the lips of an evangelical preacher, would have been received with confidence and applause,) if advanced by one to whom prejudice has denied the evangelical character, either rejected as altogether unscriptural, or, if their sound-

ness cannot be denied, at most received as insidious or enforced concessions.

"This is not an exaggerated statement. It is a simple reference to what must fall under the observation of any who attended occasionally the preaching of the different schools, and hear the comments of both parties. I am far, however, from thinking that all the prejudice of this kind is on the evangelical side; on the contrary, I think the respect of persons, in forming the doctrinal judgment, quite as strong, if not perhaps stronger, upon the other; though its influence is some different, the prejudice of *attraction* commonly operating in the *former* class, and that of *repulsion* in the *latter*." Letters, vol. i. pp. 263, 264.

In the above important discussions we no doubt find, with more or less accuracy, the seminal principles of all religious prejudice. And we fully admit the propriety of applying them very closely, as it is evidently the intention of our author to do to those prejudices which exist in the more reputedly pious against those who are less so. There is, we are aware, a vast mass of prejudice in the minds of many good and well-meaning persons; and our author, perhaps considering that, the better men are, the more readily they will be reached by sober and affectionate appeal, has directed the main stress of his observations in that direction. It is clear, however, that this occasionally gives to his pages, what has been warmly complained of in some other publications, an appearance as if the chief blame lay where in fact it does not.

Two observations arise on this part of our subject, which it is our duty to urge upon the author and the readers of these Letters.

The first is; Let us beware of making it appear that *prejudice only* separates the godly from the ungodly of mankind. Such a representation would furnish a most injurious argument in the hands of our spiritual enemy, to persuade *the ungodly* to remain just where they are. Enough, we think, has been said to shew

clearly our own decided opinion, that it is far *more* than *any* prejudice which forms the line of demarcation between the pious and the indelicate, the pure and the impure, the renewed and the unrenewed, portion of mankind. And if this line shall once be thought an imaginary boundary drawn only by pride, false zeal, interest, &c. &c.; one of the most powerful calls to those who are on the fatal side, furnished by marking the conduct and witnessing the consistency and peace of those who are ranged on the other, will be wholly lost. Nor would this be a language without its danger, even to the *advanced Christian himself*. For he is but too ready, in his best estate, to listen to the voice of temptation. There are some deceivers, we are told, capable, if it were possible, of deceiving the very elect; and no deceptions are more affective than those which would win back to the world one of its lost votaries, like the Israelites of old to the well-fed bondage of Egypt. We know no course more calculated to favour this deception, than weakening the confidence of the religious convert in his own principles; hinting that they in truth spring from prejudice rather than from legitimate conviction; and impugning the authority or value of those sources, even though confessedly human, through which the Divine Spirit was pleased to convey to his heart the principles of his own word.

The other observation is; That if we attribute certain Calvinistic prejudices to incidental, or even moral, we should rather say *immoral* causes, remote from the real grounds of *rational* opinion, no less should we also attribute certain anti-Calvinistic prejudices to the same causes. The different views entertained on the conditions of justification, the grace of regeneration, and some other leading topics, have a bearing—and a very strong bearing—on the state of heart of those who hold them; and when the worldly mind has once

shaken off a sense of the supreme importance justly attached to one of the leading doctrines of the Gospel: *when* it has come to believe or rather to hope that regeneration means nothing but baptism, and justification by faith merely doing as well as we can, as a condition for getting to heaven through Jesus Christ; the immediate conclusion is to cast off all the little care and anxiety it might have felt before, to live as it lists, and to die as may happen, with the hope of impunity at least, if not of a very high reward. No doubt, there is a view of doctrine which tends to this state of things in the heart, or which proceeds from it; and whilst we may justly warn one party against the secret operation of pride and self-sufficiency in the production of his prejudice, may we not with at least equal justice warn another, especially the easy latitudinarian, of the congeniality of his doctrines with a worldly and unregenerate heart?

In making, however, those strictures, it may be right to remark, that the very high ground assumed in point both of religious doctrine and of religious practice, in the Letters before us, rendered it perhaps expedient that their author, for the sake of impartiality, and to gain the ear of those for whose benefit they are chiefly written, should expressly disavow any Calvinistic tendencies, and rather lay the main stress of his argument upon what he considers to be prejudices arising from that quarter. This disclosure was, perhaps, the more advantageous, when, in entering at large on some remarkable instances of the operation of religious prejudice, and beginning in the three last letters of the first volume, upon the subject of THE BIBLE SOCIETY, the author had to avow a distinct regard and attachment to the cause of that inestimable institution; though really after all that it should be necessary for a man to avert that he is not a Calvinist before he can be suffered to be heard on the subject

of the Bible Society, is to our minds, a far more strange, not to say ridiculous, prejudice than any which can be met with on the other side of the question.

3. We are thus arrived at our third point, on which, as relates to the Bible Society, we should very willingly say but little; though being forced upon it, we are constrained to add, that here also all is not merely prejudice which is advanced either for or against the cause of the Bible Society. A zeal for the propagation of the holy Scriptures, on the one side in a measure adequate, and on the other side quite inadequate, to their unspeakable importance, we conscientiously believe to be at the bottom of much that is said and felt on either part in this unfortunate controversy; at least we believe it to be utterly in vain to call upon the respective parties to renounce their prejudices, as to the best method of circulating the holy Scriptures, till a preliminary question is settled in every man's own mind; that question, which no professions can make clear, and no eye but that of the Searcher of all hearts can fully penetrate—namely whether we have so far learned and felt the value of the Sacred Records ourselves, as to be satisfied with nothing short of the event proposed and promised by the great Author of their unlimited and universal promulgation. Till this point is not only *conceded* but *felt* in common by all parties, vain will be the endeavour to reconcile the Biblist and the Anti-biblist by the mutual surrender of prejudices. And we believe, on the contrary, that where a common feeling on that fundamental point exists (and far be it from us even in thought to limit that feeling to the bosoms of those who think proper to support the Bible Society), the removal of supervening prejudices on lesser points will be comparatively easy, or at least the attempt to remove them will be fully worthy the pen

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of our excellent and judicious letter-writer. We are at a loss, however, to discover what prejudice, at least of an improper kind, there can be, in wishing for the universal distribution of the Scriptures, and supporting a Society formed for that sole object; though there may, we readily confess, be some degree of prejudice in deciding that all who oppose it do so from unworthy motives.

Having said thus much in general, we really know not what extracts to make in particular from the three letters on this subject, where there is very much that is worthy of note, and that is pregnant with admonition to that church which it especially concerns. It occurs to us as the only method for putting our readers in possession of the whole subject-matter of these letters to give their table of contents entire; after which, we may perhaps indulge ourselves and them with a single specimen of the admirable temper in which the discussion is conducted. The heads are:

"The Bible Society.—Of the Bible Society, as connected with the general subject.—Circulation of the Bible, a Protestant principle; and the distinction of all the Protestant Churches.—Some objections noticed—Principles and practice of the Reformers, with respect to the circulation of the Bible.—Subsequent abuses, an occasion of prejudice.—Decline of religion under Charles II.—Revival under William and Mary.—Religious associations connected with the Church.—Jealousy entertained of these associations.—Origin of the Societies for promoting Christian Knowledge, and for the propagation of the Gospel.—Similarity of the history of these institutions, with that of the Bible Society.—Distinctions, and their causes.—The open principle of the Bible Society, a recommendation to the first eminent churchmen who joined it.

"Letter xvi. The Bible Society.—The same subject continued.—Jealousy entertained by the Church, of the Bible Society.—Union with it, the best security against the dangers apprehended.—Real danger to the Church, consists in the revulsion of sentiment, produced in the advocates of the Bible Society, by the vehemence of some of its opponents.—

Principle of the society, not objected to, in its foreign relations.—Domestic objections.—Association with Dissenters.—Encouragement of self-sufficiency and conceit.—Consequent alienation from the Church and Ministry.—Examination of these objections, and of others connected with them.—Jealousy entertained by the friends of the elder societies.—No necessary incompatibility of interest between them.—Proof of this, in the simultaneous growth and prosperity of various charitable institutions.

"Letter xvii. The Bible Society.—The same subject continued.—Revulsion of sentiment, produced by the opposition to the Bible Society.—Depreciation of all comment upon scripture.—Fallacy of this objection.—Warmth of both parties.—Principle of popular association, objected to.—Purposes of such associations should be considered.—Possibility of abuse, and necessity of guarding against it.—Indiscreet language at public meetings—has been discouraged, and might be still further restrained.—Final triumph of the Bible Society, probable—And desirable, in the present state of religion.—The Church might have stood, and might yet stand, at the head of this Society.—Conclusion." Letters, vol. i. pp. xiii. —xv.

It gives us pain of the deepest kind in rising from the perusal of such remarks as occur in the course of these three letters, to reflect that there should be amongst Christians, even on such a subject, a difference of opinion; and one so great as even to threaten us with the worst consequences. Most heartily would we recal the least expression that may have tended to irritate or inflame the minds of our fellow-Christians on either side upon this most afflicting, and we must say surprising, subject. And, with almost tears of heart-felt regret, we join in the terms of lamentation which our candid brother adopts on the existing state of affairs; though we can by no means allow with him that the opponents of the society had the causes for complaint which his charity for their principles and motives is ready to hypothecate. To the monitory tone, however, which the last letter assumes towards the injudicious

advocates of this Society, we cannot too seriously call the attention of its friends and supporters. But to all alike we would present the author's concluding remarks:—

“It may further be considered, that whatever prejudice may have been excited, by any freedom of speech at public meetings, or by the apprehension of other local abuses, it is **NOT TOO LATE**, even if it were advisable; to arrest the progress of the Bible Society. This great institution, recommended as it is, to all ranks and parties, by its comprehensive principle, will certainly, though perhaps slowly, introduce itself into every district that can support it, and by the unquestionable excellence of its object, will engage the judgment of all classes in its favour, while it interests their imaginations and affections, by its annual assemblies and reports, and anecdotes and orations. Popularity and publicity are, in fact, inseparable; and a certain degree of exhibition (if I may call it so) is necessary to the success of every public institution. It is not therefore by a secession from this Society, or by any alteration of its general plan, that injury to the Church seems likely to be prevented; but by the zealous and unanimous co-operation of all the pious members of the church, to promote its great object, while they resist its abuses. The torrent which the church **CANNOT RESIST, she MAY LEAD**; and God forbid that she should arrest it, if any partial or secular interest could tempt her to obstruct the progress of truth\*.” *Letters*, vol. i. pp. 430, 431.

\* The full support given to the churchman's views, on all occasions, in these *Letters* is the best warrant for the sincerity of their author in every remark tending to the welfare and prosperity of the church. A distinct avowal is made at p. 407 of the importance of the alliance of the ecclesiastical and civil establishment in this country; and the following note is added from Judge Blackstone:—

“It is the glory of the Church of England,” says Blackstone, “that she inculcates due obedience to lawful authority; and hath been, in her principles and practice, ever most unquestionably loyal. The clergy of her persuasion, holy in their doctrines, and unblemished in their lives and conversation, are also moderate in their ambition; and entertain just notions of the ties of society, and the rights of civil government. As in matters of faith and morality, they acknowledge no guide but the Scriptures, so, in matters of external polity and private right, they derive all their title from the civil magistrate.”

Severe and strange, however, as the contest stirred in a Protestant church by the distribution of the holy Scriptures might seem; even this is less ominous than some other contests to which the second volume of these *Letters* alludes, as exhibiting the result, and characteristic operation of religious prejudice. It has often struck us, in common with our letter-writer, as a very remarkable operation of Religious Prejudice, *some where*, that such different views have been taken of the theological writings of the past age; and also, we should add, of that which preceded it. Our author dedicates much of his second volume to the vindication of Tillotson and Barrow, with Clarke and his brethren the Boyle Lecturers, from the dislike or at least neglect with which their writings are received by one class of religionists: we may add, that he might with much effect have appended some corresponding remarks, on a similar prejudice entertained by another class against such writers as Howe, Baxter, and Owen; not to mention our own Hopkins, Reynolds, Usher, Hall, and other worthies. Even the respective prejudices of Calvinism and Anti-Calvinism are not enough, of themselves, to account for the phenomenon here alluded to. Nor indeed can this operation of religious Prejudice (we mean always, so far as it *is* a prejudice) be fully developed without searching higher for still more active and terrific operations of the same principle. Our letter-writer, therefore, after stating the fact of this latter prejudice in the first letter of the second volume, proceeds in five more, to give certain prefatory sketches of still earlier times. The Calvinistic and its antagonist spirit are traced to the period of the Reformation itself. Here, the popish excesses, met no doubt in some instances by opposite excesses, are traced through their different ramifications in our own, as well as foreign countries. The wretched conflicts respecting



Puritanism are sketched out in their bearing even upon the present feeling of our own theological generation. Opposite jealousies are adduced as successively producing and reproducing each other. At one time, the jealousy of popish good works is asserted to have given too exclusive a preponderance to the doctrine of justification by faith, as if no other part of Divine revelation was of any moment. At another, the jealousy of innovation in discipline is shewn to have inflamed the hierarchy against the Puritans; who were on their parts sometimes almost exasperated into Antinomianism in their zeal against the hierarchy. This led to the doctrinal division of Calvinism and Armenianism. And in proportion as Calvinism had predominated at one period of our history, the next generation, embracing Barrow, Tillotson &c. are shewn to have gone over very generally to

the opposite code, with all its apparatus of reasoning and generalising abstraction; a measure very naturally resulting from the intermediate inroads of blasphemy and scepticism for which religious enthusiasm had paved the way. Here then we find ourselves landed again in the age to which so large a portion of this volume is devoted. But this is matter too important to be dispatched in the few remaining columns which alone we could devote to it in our present Number; we shall therefore reserve the subject for our next; when we hope to be able to conclude not only what remains for us to remark under this third head of our review; but also the fourth, in which we proposed to consider the cure, or at least the due regulation, of the prejudices we so deeply lament.

(To be continued.)

## Literary and Philosophical Intelligence, &c. &c.

### GREAT BRITAIN.

**PREPARING** for publication:—Picturesque Voyage round Great Britain; by W. Daniell;—The Lives of Corregio and Parmigiano;—A short Treatise on Music, designed to simplify its principles, and to save time both to the teacher and the pupils.

**In the press:**—Travels to the Rocky Mountains of America; by Major Long;—Fifteen years in India:—Memoirs of Miss Shenston; by her brother and Sister.

**Cambridge.**—**MEMBERS' PRIZES.**—The subjects for the present year are:—For Senior Bachelors: "Quænam sunt Ecclesiæ Legibus stabilitæ Beneficia et qua Ratione maxime promovenda?"—Middle Bachelors: "Qui Fructus Historiæ Ecclesiasticæ Studiosis percipiendi sunt?"—**PORSON PRIZE.** Shakespeare, Henry VII. Act 5. Scene vi. beginning with "This Royal Infant," &c. and ending with "And so stand fix'd." The metre to be Tragicum Iambicum Trimetrum Acatalecticum.

His Majesty, with great liberality, has signified his intention of presenting the

late king's highly valuable library at Buckingham House to the Nation; and arrangements are to be made for a suitable building to receive it.

Mr. Fosbroke, in his "Encyclopedia of Antiquities," now in a course of publication, considers the following as, in his opinion, after great research, the most satisfactory hypothesis relative to Stonehenge. "It is probably the temple of the Sun in Britian, mentioned by Diodorus. It is circular, as were all temples of the Sun and Vesta. The adytum, or sanctum sanctorum, is oval, representing the mundane egg, after the manner that all those adyta, in which the sacred fire perpetually blazed, was constantly fabricated. The situation is fixed astronomically; the grand entrance, and that of Abury, being placed exactly north-east, as all the gates or portals of the ancient cavern temples were, especially those dedicated to Mirtha, that is the Sun. The number of stones and uprights in the outward circles, making together exactly sixty, plainly alludes to that peculiar and prominent feature of Asiatic astron-



omy, the sexagenary cycle; while the number of stones forming the minor cycle of the cove, being exactly nineteen, displays to us the famous Metonic or rather Indian cycle: and that of thirty repeatedly occurring, the celebrated age or generation of the Druids. Further, the temple being uncovered, proves it to have been erected before the age of Zoroaster, 500 years before Christ, who first covered in the Persian temples. Finally, the heads and horns of oxen and other animals found buried under the spot, proves that the sanguinary rites, peculiar to the solar superstition, were actually practised within the awful bounds of this hallowed circle."

Sir Everard Home has lately published a theory, that carbonic acid forms a large proportion of the blood, and that this fluid is of a tubular structure. He asserts, that carbonic acid gas exists in the blood in the large proportion of two cubic inches to an ounce; and that it is given out in large quantities from the blood of a healthy person after a full meal, and very little from the blood of a feverish person. The appearance of the tubes passing through every particle of the blood, Sir Everard was led to discover by observing the growth of a grain of wheat daily through a microscope. He first saw a blob, and then a tube passing from it: the blob was the juice of the plant, and the tube was formed by the extrication of carbonic acid gas. Reasoning from analogy, he examined a globule of blood, and found it composed of similar tubes, which he was enabled to inject under the exhausted receiver of an air-pump.

The following has been given as a tolerable accurate synopsis of the advancement of civil liberty within the last fifty years. It must be gratifying to Britons to reflect that it is from the example of this country that the free institutions of modern times have, in a large measure, emanated. To the present moment, the principles of *religious* liberty, so happily diffused among us, are almost unknown under some constitutions boasting of their free principles. We owe much to a merciful providence in these respects: and most forcibly should we apply to ourselves the injunction of an Apostle: "Use not your liberty for a cloak of maliciousness; but, as the servants of God, honour all men; love the brotherhood; fear God honour the king."

Fifty years ago the number of persons living under free governments, were—

In the British dominions,	
about . . . . .	12,000,000
In Holland . . . . .	2,300,000
In Switzerland . . . . .	1,500,000
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	15,800,000

In the year 1823—	
British subjects in Europe .	16,000,000
United States of America .	11,000,000
French . . . . .	29,000,000
Dutch and Netherlands . .	3,200,000
South American Republicans,	
about . . . . .	13,000,000
The Brazils . . . . .	3,500,000
Spain . . . . .	9,000,000
Portugal . . . . .	2,500,000
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	87,200,000

Thus eighty-seven millions have arisen from fifteen in less than fifty years.

#### INDIA.

At the last annual examination at Fort William College, the Governor general expressed the following sentiments, which we transcribe as justly descriptive of the high sense of honour and duty which very generally actuates the public functionaries in that country. "With exultation," remarked his lordship, "I have learned from all quarters, the kind, humane, and fostering spirit manifested towards the natives by the young men whom the College has sent forth to public trust. General information is now so widely spread among our countrymen, there are few who even in their very early days, cannot discriminate what constitutes real glory from the pageantry of factitious and transient elevation. They feel that dignity consists not in a demeanour which exacts a sullen stupid submission from the multitude, but in a courtesy which banishes apprehension, yet exercises sway because it plights protection. They comprehend that to inspire confidence is to assert pre-eminence, because he who dispels alarm from another is the superior. They know that the observance and enforcement of equity is imposed on them, not by their oaths of office alone, but by the eternal obligation which the Almighty has attached to power, in rendering man responsible for its due application. Conscience breathes a sublime dictate to our souls. She prescribes the extension of gentle, cheering, parental encouragement to the millions whom Providence has arrayed beneath our rule. Let it never be forgotten how that supremacy has been constructed. Benefit to the governed has been the simple but effica-

cious cement of our power. As long as the comforts and the gratitude of the Indian people shall testify that we persevere in that principle, so long may Heaven uphold the dominion of Britain here! No longer!"

We could corroborate this pleasing testimony by numerous admissions of foreigners. At a late sitting, for instance, of the Institute of France, a memoir was read on the geography and state of Hindostan, from which we copy the following passages.

"Conquerors will doubtless favour their countrymen: and the English government raise theirs to the highest posts and appointments; but numbers of the natives are admitted into the army, and put into the exercise of civil power. Of enemies, the latter have become friends; and from the consolidation of interests, though different in colour, language, and manners, the English possess a force much superior in firmness to that of the Mohammedan dynasties.

"On the whole, notwithstanding errors and defects in public men and measures, a quick eye may readily discover, that the revolution which has taken place is greatly to the profit of the population at large, and (to the honour of the local administrations be it spoken) that solid improvements in principles and practice are rapidly advancing. Protection has been afforded against foreign depredations, and internal commotions; a double advantage, unknown in Hindostan during the lapse of many years.

"Superstition is rapidly declining in British India, and a surprising moral change has been in progress. The effect of seven native presses, constantly at work in Calcutta, has been to triumph over many inveterate abuses, operating powerfully in reforms of various kinds. During the last festival of Juggernaut, the pilgrims present were so few as to be unable to drag the car; nor could any devotee be persuaded, by the brahmins, to sacrifice himself to the idol. The priesthood are for removing the rath to a more central situation, from an apprehension that, without such removal, the bigotry of thirty centuries will disappear. A large portion of the population of Bengal are receiving the rudiments of an improved education, from thousands of elementary works that are circulating through the empire. Hindoo women, against whom widowhood and burning alive are denounced for learning the alphabet, and who must not

read the Veda under pain of death, place their daughters at the public schools. The celebrated Hindoo reformer, Ram-mohun Roy, has long held public monthly meetings at Calcutta, wherein the tenets of their religion are freely discussed, and the cruelties which its sanctions are exposed and reprobated."

Direct missionary efforts and the translations of the Scriptures are not immediately mentioned in this passage; but taking only the preceding acknowledged facts, (especially if we compare them with the state of things in India, even so recently as when Mr. Burke made his celebrated complaint that nothing had been done for the moral or civil welfare of the country,) how loudly do they call upon British Christians to "thank God and take courage" in their efforts to benefit their fellow subjects in that populous and important portion of the globe!

A sense of duty impels us to insert the following account of one of those disgraceful scenes of inhumanity which are still permitted to take place under the toleration of our otherwise truly enlightened and benevolent government in India. Can it for a moment be doubted that a case like the following called for the interference of a paternal legislature and executive? Surely the option ought not to be allowed to a young woman thus circumstanced to consent, if she were ever so willing, to her own destruction: for as long as such permission continues, an opening will be left for her murderers to practise on her hopes, and fears and credulity with their juggling incantations, or, should these fail, with intoxicating potions, to render her an easy victim of their superstitious cruelties. The letter from which the following is an extract, is dated July 1, 1822.

"Prompted by curiosity to endeavour to investigate the religious ceremonies of the Hindoos, I was induced to attend the self-immolation of a Hindoo widow at Collyghaut yesterday. The preparatory ceremonies, if any, must have taken place previously to my arrival at the ghaut; for I found the unhappy victim of their idolatry in a state of perfect insensibility. Though I was aware that her husband died at so late an hour as twelve o'clock on Saturday night, I laid aside all idea that grief for his loss was the actuating cause of her immolation; and I am not disposed to think I was wrong in so doing, from the circumstances attending this barbarous custom. It was about twenty minutes past eleven



when I arrived: the Brahmins were washing the body of the corpse of the husband in the river, and a few paces from them sat the apparently unconscious victim—the widow. She was twenty-one years of age, to my conception by far the most beautiful of any native female I have ever seen. The interference of those who witnessed the sacrifice would, I believe, have proved ineffectual to prevent her dissolution, and that speedily; for, judging from her appearance, she was in a state of stupefaction. I spoke to several Brahmins, (and among them I found men intelligently delivering their sentiments, and except in acquiescing in the detestable custom, men with whom I should have thought our enlightened views of Christianity might be pressed with success,) who said it was her fate; and added, that if she were prevented or persuaded from her purpose, she would die before three o'clock.

"Upon this intimation I was led to attend more minutely to her situation. She was sitting on the ground near the river, supported by two men, and as I said, in a state of insensibility; her eyes were open, but apparently beyond the power of recognizing surrounding objects: here she remained until a paper was signed by several Brahmins, who eagerly pressed upon the person in whose possession it was. While this was going forward, the Thannadar asked her the usual questions of her sacrifice being voluntary, to which, in a feeble voice, she replied affirmatively; the pen was then presented to her, with which the Brahmins had previously signed the paper, and she was made to touch it, as significant of her approval. The corpse being laid upon the funeral pile, she was raised from the ground and supported to the river, and after being bathed (for to bathe herself was beyond her power,) she was dressed by the attending Brahmins in a red scarf and ornamented with flowers, and

her head painted with red where her hair parted: she was then led up to the pile, and performed, merely and solely by the assistance of others the required ceremonies: she was supported round the pile seven times, and after having performed her task, her head fell on the shoulders of the man on her left hand, and for upwards of ten minutes she was to my idea in a swoon: but in the sequel I was well satisfied that the drugs that had been given her had begun effectually to operate. The attendants waited this time, I suppose in hopes of her reviving, and being able to shew somewhat of voluntary action in the sight of the seven European gentlemen who happened to be present; but in this they were disappointed, for she remained perfectly insensible to every object. And now commenced a scene so horrible, so revolting to every common principle of humanity, that one's blood shudders at the recital. They lifted her up more dead than alive, and placed her on the pile: she had not the power, when on it, even to lay her arm over the body of her deceased husband; but this was quickly done for her, as well as placing his head on her bosom. This was enough for me, and I left the scene of murder. The declarations of the Brahmins that she would not survive three o'clock, was a satisfactory conclusion to my mind, that the drugs that might have been administered to her were of the most destructive nature. It would be well if Government would interfere, in a similar case of self-immolation, to postpone the ceremony beyond the time at which the death of the victim was prophesied; and, if it occurred, to subject the body to the investigation of surgeons, in order to discover the fact of murder or not. In the instance I speak of, the woman was perfectly insensible; and no part of this abominable ceremony could be said to have had her consent."

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## List of New Publications.

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### THEOLOGY.

Vindication of the Church and Clergy of England against the Edinburgh Review; by a Beneficed Clergyman. 8vo.

Proposals for the formation of a Clerical Provident Fund; by a Rector. 8vo.

A Letter to the Bishop of St. David's, in reply to the Strictures of the Quarterly Re-

view of the Prize Essay on the Scriptural Doctrines on Adultery and Divorce; by H. Tebbs. Proctor in Doctors' Commons.

A Letter to Lord Liverpool, on the Catholic Question, Clerical Residence, and the State of Ordination; by the Rev. R. Mitchell, D. D. 8v. 1s.

A Sabbath among the Mountains; a Poem.



Sequel to an unfinished Manuscript of H. K. White's designed to illustrate the contrast afforded by Christians and Infidels at the close of life; by the Author of the Wonders of the Vegetable Kingdom Displayed. 1 vol. 12mo. 4s.

An appeal to Scripture, &c. in Defence of the Bible Society's System of Visitation; by the Rev. B. S. Glaxson, M. A. 8vo. 2s.

The Greek Original of the New Testament asserted, in answer to a recent Publication, entitled Palæoromaica; by the Bishop of St. David's.

Short and plain Discourses, for the use of Families; by the Rev. T. Knowles, B. A. 3 vols. 12mo. 13s. 6d.

Twenty Discourses preached before the University of Cambridge, being the Hulsean Lectures for 1822; by the Rev. C. Benson 8vo. 12s.

A Brief Harmonized and Paraphrastic Exposition of the Gospel; by the Rev. G. Wilkins. 8vo. 9s.

The inspiration of the Holy Scriptures proved from Prophecy; by the Rev. T. Wilkinson. 8vo. 6s.

Sermons; by the late Rev. W. Hawkes. 2 vols. 8vo. 24s.

A Sermon on the Death of Mr. Robert Newbald; by the Rev. George Clayton, 8vo.

Family Commentary on the New Testament, for the private reading of such persons as have neither the leisure to read, nor means of purchasing books of larger comment. In 4 vols. 12mo. 22s. 6d.

The Tent and the Altar; or Short Family Prayers; by a Clergyman. 6d. or 25 for 10s. 6d.

A Sermon on the Death of the Rev. John Winter; by Robert Winter, D. D. 3vo.

#### MISCELLANEOUS.

Bythner's Lyra Prophetica. 8vo. 20s.

A Dream in a Mail Coach. 6d.

A Mother's Portrait; sketched soon after her Decease for the Study of her Children; by their Surviving Parent. 1 vol. 12mo. 4s. 6d.

Tom and Charles, the History of two Boys educated in Sheffield Charity School. 2s. 6d.

Britton's Church of Canterbury; with engravings. 4to. 3l. 3s.

Public Characters of all Nations, consisting of Biographical Accounts of 3000 Living Personages; with 150 Portraits. 3 vols. 18mo. 2l. 3s.

Memoirs of C. A. Stothart, F. S. A.; by Mrs. C. Stothart. 8vo. 15s.

Lives of the Scottish Poets. 3 vols. 18mo. 18s.

Private Life of Marie Antonette; by Mde. Campan. 2 vols. 8vo. 28s.

The cabinet of Portraits: with Biographical Sketches; by R. Scott. Part i. 8vo. 2s. 6d.

Cicero de Republica, e Codice Vaticano; descripsit Angelus Maius. 8vo. 12s.

The Odyssey of Homer; translated into English Prose; with notes; by a member of the University of Oxford, 2 vols. 8vo. 21s.

Hints to Mothers on Pestalozz's System of Education. No. 1. 1s.

Views in Wales; by Captain Batty. No. 1. 5s.

The Art of Miniature Painting; by L. Mansion. 12mo. 7s.

Roman Literature, from its earliest period to the Augustan Age. 2 vols. 8vo. 1l. 11s. 6d.

Spanish and Portuguese Literature; by F. Bowterwek: translated by T. Ross. 2 vols. 8vo. 24s.

Juarre's History of Guatemala; translated by Lieut. Baily. 8vo. 16s.

The Hospitals of France, Italy, Switzerland, and the Netherlands; by H. W. Carter, M. D. 8vo. 8s.

Advice to Young Mothers on the Physical Education of Children. 12mo. 7s. 6d.

An Appeal to the Religion, Justice, and Humanity of the inhabitants of the British Empire, in behalf of the Neg. slaves in the West Indies; W. Wilberforce Esq. M. P.

The Voice of the Vandois, or the Maniac of the Valleys; a Poem.

A Letter to W. Whitmore, Esq. pointing out some of the erroneous statements in Mr. Marryat's Reply to Pamphlets on the Equalization of the duties on Sugars: by the author of a Pamphlet, entitled East and West India Sugar.

## Religious Intelligence.

### ANTI-SLAVERY SOCIETIES.

WE feel it a solemn obligation to call the serious attention of our readers to a subject now before Parliament and the country, of the very highest importance as a question of humanity, policy, and Christian duty—the mitigation and gradual abolition of the state of Slavery throughout the British dominions; and ultimately, we would earnestly hope, throughout the whole world. As we shall have occasion to recur to the topic in our View of Public Affairs, we shall content ourselves at present with announcing the formation of several soci-

eties for effecting this great object, and with annexing a circular issued by one of them, which will shew the intentions of the benevolent individuals engaged in calling public attention and sympathy to the measure, and the grounds upon which they urge its claims to be solemnly heard and decided. Liverpool, so long the focus of the abhorred and inhuman Slave Trade, and which since its abolition has sprung up to gigantic greatness on its ruins, by a bloodless and honourable commerce, has had the distinguished privilege of being the first spot in the British dominions in which

a society has been formed for the abolition of Slavery. A similar institution has since been founded in the metropolis; and greatly do we deceive ourselves if a spirit has not gone abroad, which, by the blessing of God, will before very long lead to a safe and effectual extinction of this foul blot from the whole face of the British dominions. But, be the struggle long or short, the duty of assisting in it stands on the broad principle of religious obligation, and will not fail to bring its reward to all who embark in it upon the sacred principle of love to God, and to mankind for God's sake, without distinction of clime or colour, as members of one common family, united in one common guilt, and purchased by the blood of one common Saviour.

We have not space at present to make any extracts from the highly valuable and judicious papers issued by the Liverpool Society, or from some other pamphlets which have been published on the subject; which, however deserve a large measure of public attention, particularly Mr. Wilberforce's "Appeal to the Religion, Justice, and Humanity of the British Empire, in behalf of the Negro Slaves in the West Indies\*." Animated and eloquent as are this revered senator's speeches and publications, we should be at a loss to point out any thing from his lips or pen *more* animated and eloquent, and we will add more sober, more statesman-like, more Christian, and more convincing, than this seasonable "Appeal to all the inhabitants of the British Empire who value the favour of God, or are alive to the interests or honour of their country; to all who have any respect for justice, or any feelings of humanity." We rejoice to find that the pamphlet has been already widely circulated; and we earnestly recommend it to the perusal of our readers. The motto is strikingly appropriate: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work." And may we not add, without meaning any reflection upon individuals whose misfortune it may have been to be Slave-proprietors, that the present dilapidated state of our Slave-colonies is a monito-

\* Another pamphlet, entitled "Negro Slavery," gives a most appalling picture of the *present* state of that state of society, in the British West Indies; we wish it could be read by every man and woman in the kingdom.

ry example of the fulfilment of this woe by an equitable retributive Providence?

The London Anti-Slavery Society's circular, above alluded to, is as follows.—

"Among the manifold evils to which man is liable, there is not perhaps one more extensively productive of wretchedness than **PERSONAL SLAVERY**.

"Slavery may, without exaggeration, be described as inflicting on the unhappy subjects of it almost every injury which law, even in its rudest state, was intended to prevent. Is property an object of solicitude? The Slave, generally speaking, can neither acquire, nor securely enjoy it. Is exemption from personal wrong indispensable to comfort? The Slave is liable to indignity and insult, to restraint and punishment, at the mere caprice of another. He may be harassed and rendered miserable in a thousand ways, which, so far from admitting of the proof that would be requisite to obtain legal redress (even where any legal redress is ostensibly provided), can perhaps with difficulty be distinguished from such exercise of a master's power as admits of no regulation or controul. Even life itself may, with impunity, be wantonly sported with: it may be abridged by insufficient sustenance: it may be wasted by excessive labour; nay, it may be sacrificed by brutal violence, without any proportionate risk of adequate punishment.

"In short the slave can have no security for property, comfort, or life; because he himself is *not his own*: he belongs to another, who, with or without the offer of a reason or pretence, can at once separate all from him, and him from all which gives value to existence.

"Again: What sense of moral obligation can he be expected to possess who is shackled with respect to every action and purpose, and is scarcely dealt with as an accountable being? Will the man, for example, whose testimony is rejected with scorn, be solicitous to establish a character for veracity? Will those who are treated as cattle, be taught thereby to restrain those natural appetites which they possess in common with their fellow-labourers in the team? Or will women be prepared for the due performance of domestic and maternal duties by being refused the connubial tie, or by being led to regard prostitution to their owner, or his representative, as the most honourable distinction to which they can aspire?



"From this source of Slavery, then, flows every species of personal suffering and moral degradation, until its wretched victim is sunk almost to the level of the brute; with this farther disadvantage, that not being wholly irrational, he is capable of inspiring greater degrees of terror, resentment, and aversion, and will therefore seem to his owner to require and to justify severer measures of coercion.

"And let it not be forgotten, that Slavery is itself not merely the effect, it is also the very cause, of the Slave Trade; of that system of fraud and violence by which Slaves are procured. If Slavery were extinct, the Slave Trade must cease. But while it is suffered to exist, that murderous traffic will still find a fatal incentive in the solicitude of the Slaveholder to supply the waste of life which his cupidity and cruelty have occasioned. Thus, in every point of view, is Slavery productive of the worst consequences to all the parties concerned. Besides all the direct and wide-wasting injuries which it inflicts on its immediate victims, it substitutes for the otherwise peaceful merchant a blood-thirsty pirate trading in human flesh; and by ministering to pride, avarice, and sensuality, by exciting the angry passions, and hardening the heart against the best feelings of our nature, it tends to convert the owner of Slaves into a merciless tyrant.

"The Society, be it remembered, are not now endeavouring to rouse indignation against particular acts of extraordinary cruelty, or to hold up to merited reprehension individuals notorious for their crimes. They are only exhibiting a just picture of the nature and obvious tendencies of Slavery itself, wheresoever, and by whomsoever practised. They are very far from asserting, or supposing, that every one of the enormities to which they have alluded will be found to co-exist in all their horrors in every place where Slaves may be found: but they know that in such places they have existed at one time or other in a greater or less degree; that in many places they are even now in full and fearful force; and that they are liable to be revived in all. Should this picture appear to some persons to be overcharged, they would refer them to the most decisive and unquestionable authorities. The felon Slave-trader, indeed, they consign to the laws of England, and to the recorded reprobation of Europe. But for the accuracy of their

delineation of the wretchedness and degradation connected with the condition of personal Slavery, (willing as they are to admit the humanity of many of the owners of Slaves, and the efforts which some of them have made to mitigate the evils of colonial bondage,) they appeal to ancient and to modern history, and to every traveller worthy of credit who has visited the regions where that condition of society prevails. Three thousand years ago, a heathen poet could tell us,

'Jove fix'd it certain, that whatever day  
Makes man a Slave, takes half his worth  
away.'

And this might be shewn to be the concurrent testimony of all ages.

"The enemies of Negro freedom, in our own age and country, were so sensible of this truth, that with great shrewdness they disputed the claim of the Negro race to be regarded as men. They doubtless felt, with Montesquieu, that if 'Negroes were allowed to be men, a doubt might arise whether their masters could be Christians.' This position, however, has been abandoned as untenable; and we may therefore indulge a sanguine hope of at length recovering for them the indubitable rights of humanity, so long and so cruelly withheld by the strong arm of oppression.

"Some persons, however, may here be disposed to ask, how is it possible, if Slavery were an evil so enormous as it has now been represented to be, that it should not only have been tolerated, but recognized and established as a legal condition of society, by so many polished, and even Christian nations, up to this very day. The Society admit, that, to a humane and considerate mind, nothing can seem more extraordinary than that this and other enormities, the removal of which lies obviously within the compass of human ability, should yet continue to torment mankind from age to age. But our past supineness in no degree weakens the obligation we are under to attempt their removal when their real nature has been detected and exposed. Nor will the plea of prescription and antiquity, or of previous connivance, justify the prolongation of practices which both religion and natural justice condemn as crimes. The African Slave Trade, with all the abominations accompanying its every stage, had been carried on for centuries, without attracting observation; and, even after it had excited the attention of a



few benevolent individuals, it cost many a laborious effort and many a painful disappointment, before a conviction of its inherent turpitude and criminality became general, and its condemnation was sealed in this country. In the exultation produced by this victory it was perhaps too readily believed that the Colonial Slavery which had been fed by the Slave Trade, would, when all foreign supply was stopped, undergo a gradual, but rapid mitigation, until it had ceased to reproach our free institutions and our Christian profession, and was no longer known but as a foul blot in our past history. It was this hope, joined to a liberal confidence in the enlarged and benevolent purposes of the colonial proprietary, which prevented the immediate prosecution of such further parliamentary measures as should have at once placed the unhappy Slave under the protection of the law, and have prepared the way for his restoration to those sacred and inalienable rights of humanity, of which he had been unjustly dispossessed. But if, as is the fact, every such hope has proved illusory, and all such confidence has only served to render their disappointment more bitter and mortifying, shall the friends of the African race be now reproached for waiting no longer, when the real ground of reproach is, that they should have waited so long? They place themselves then on the immovable ground of Christian principle, while they invoke the interference of Parliament, and of the country at large, to effect the immediate mitigation, with a view to the gradual and final extinction, in all parts of the British dominions, of a system which is at war with every principle of religion and morality, and outrages every benevolent feeling. And they entertain the fullest conviction that the same spirit of justice and humanity which has already achieved so signal a victory, will again display itself in all its energy, nor relax its efforts until it shall have consummated its triumphs.

"The *objects* of this Society cannot be more clearly and comprehensively defined than in the following resolutions which were unanimously adopted at its first meeting.—

"That the individuals composing the present meeting are deeply impressed with the magnitude and number of the evils attached to the system of Slavery which prevails in many of the colonies of Great Britain; a system

which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice.

"That they long indulged a hope, that the great measure of the abolition of the Slave Trade, for which an Act of the Legislature was passed in 1807, after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of Negro bondage in the British colonies; but that in this hope they have been painfully disappointed; and after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the very evils which it was one great object of the abolition to remedy.

"That under these circumstances they feel themselves called upon by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring by all prudent and lawful means to mitigate, and eventually to abolish, the Slavery existing in our colonial possessions.

"That an Association be now formed, to be called "The London Society for mitigating and gradually abolishing the state of Slavery throughout the the British Dominions; and that a subscription be entered into for that purpose.

"With respect to the *means* of carrying these objects into effect, they must, in some measure depend on circumstances. For such as are more obvious, particularly the obtaining and diffusing of information, considerable funds will be required; and it will therefore be necessary to promote subscriptions, not only in the metropolis, but in all parts of the kingdom."

Subscriptions will be received by the Treasurer, Samuel Hoare, jun. Esq. at Messrs. Hoare, Barnett, and Co.'s, Lombard Street: and by Messrs. Drummonds, Charing Cross.

We subjoin a list of publications, containing important information on the subject of Slavery, namely;—

Ramsay's Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies, 1784.

Debates on the Slave Trade, 1791, 1792, 1806, and 1807.

Wilberforce's Letter to his Constituents, 1807.

- Pinckard's Notes on the West Indies, 1815.  
Professional Planter.  
Dixon's Mitigation of Slavery, 1814.  
Watson's Defence of the Methodist Missions in the West Indies, 1816.  
Report of the African Institution on Reasons for a Registry of Slaves, 1815.  
Review of the Colonial Registry Bills by the African Institution, 1820.  
Sixteenth Annual Report of the African Institution, 1822.  
Stephens's Letters to Wilberforce on the Registry of Slaves, 1816.  
Cropper's Letters to Wilberforce, 1822.  
Singleton's Report of the State of Sierra Leone, 1822.  
Pamphleteer, No. XVI. containing Coster on the Amelioration of Slavery, 1816.  
Wilberforce's Appeal to the Religion, Justice, and Humanity of the Inhabitants of the British Empire on behalf of the Negro Slaves in the West Indies, 1823.  
Negro Slavery, as it exists in the United States and in the West Indies, especially in Jamaica, 1823.  
Cropper's Letter, on the Injurious Effects of High Prices, and the Beneficial Effects of Low Prices on the Condition of Slavery, 1823.  
Hodgson's Letter to Say, on the Comparative Expense of Free and Slave Labour, 1823.  
East and West India Sugar, 1823.  
Proceedings in the House of Commons, on Slavery at the Cape of Good Hope, 1823.

### EDUCATION IN EGYPT.

Mr. Salt has lately communicated the following Intelligence from Cairo. We would earnestly hope, that, under the course of policy pursued by the present enterprising Basha of Egypt, that country will become increasingly open to the progress of education, and Christian light.

"This morning," says Mr. Salt, "I had a conference with the Basha. His highness observed that he had received a visit from Mr. Wolff, with whom he expressed himself much pleased; and that that gentleman had proposed to him to establish a school on the new system adopted in England, at Boulak near Cairo. His highness said, I must first explain to you that a project of this kind has great difficulties. In Europe, people pay contentedly for the educa-

tion of their children; here, on the contrary, at our Lyceum at Boulak, I am obliged to pay those who come to be instructed, to some thirty, to some forty, some a hundred piasters per month; and even then, with difficulty can I persuade them to come, so ignorant and barbarous are the people of this country, whether Copts or Levantines. I feel sensible of the liberality of the gentlemen who have commissioned Mr. Wolff to make the proposal, and, if they are willing, shall have great pleasure in having their assistance in such a work; but I recommend that it should be at my Lyceum. Let them send clever men, capable of teaching the new system of education and the sciences, and I will afford them every facility; that is, I will collect for them as many scholars as I can get together. Let them teach the languages, Italian, French, and English, trigonometry, or measuring of land, and every thing connected with the science of engineers; but let those they send be men of abilities: I shall be glad to contribute towards the payment of such men."

Mr. Wolff, the gentleman mentioned in this extract has been travelling at the expense of some gentlemen in England, as a Christian Missionary, chiefly to the Jews in Syria and other parts of the East. He had projected the establishment of a school or college at Aleppo, and his proposal is stated to have met with warm approbation from the inhabitants; but, the earthquake having set aside the project for a time, he transferred his views to Cairo, where we shall rejoice to hear that it has been carried into effect.

### SOCIETY FOR THE CONVERSION OF THE JEWS.

The following presents a summary view of the present state of the plans of the Society for the Conversion of the Jews.—

1. The Episcopal Chapel, at Bethnal Green.
2. Schools, containing 38 boys, and 44 girls.
3. The Hebrew New Testament—more than 10,000 copies circulated.
4. German Hebrew, and Judæo-Polish New-Testaments—Many thousands.
5. Tracts in various languages, on the subject at issue between Jews and Christians—Many hundred thousands.
6. Converted Jews, preaching the.



Gospel, including Mr. Moritz, employed by the Emperor of Russia—Six.

7. Missionary agents of the Society abroad—Twelve.

8. Stations where they have laboured—Amsterdam, Frankfort, Leipzig, Dresden, Warsaw, Posen, Breslau, Wilna, Cracow, Cochin, and Jerusalem.

9. Seminary for the Education of Missionaries to the Jews. Six have gone forth. Five are preparing themselves for their future labours.

10. Auxiliary Societies in England and Ireland—About one hundred and fifty.

11. Societies abroad in connexion with the London Society—Nine.

A separate fund is open for the Hebrew New Testament, and another for Missions.

### ST. DAVID'S CHURCH UNION SOCIETY.

The Bishop of St. David's, in a learned pamphlet just published, entitled "*The Greek Original of the New Testament asserted*," (an extract from which appeared in our last Number,) has introduced the following statement relative to the operations of the St. David's Church Union Society, respecting which several of our correspondents have requested information. The statement occurs in reply to some strictures in the last number of the *Quarterly Review* respecting that Society, and Mr. Tebb's Essay, to which it lately adjudged its premium for *An Essay on Adultery and Divorce*\*.

\* It is not within our province to enter into this controversy; but we refer those of our readers who may be interested in the subject, to Mr. Tebb's very satisfactory statement as respects himself (see our List of New Publications), and to the Bishop of St. David's remarks as respects the Society. In reply to the *Quarterly Reviewer's* charge of a misapplication of the Society's funds, which the reviewer thinks would have been better bestowed in furnishing Bibles to poor Welch families, than for an Essay on "*the Doctrine of Scripture on Adultery and Divorce*," the Bishop states, (referring for proof to the Reports of the lists of the Society for promoting Christian Knowledge, and the Bible Society; the last of which, it is well known, expressly originated in the necessities of the Principality,) that funds and exertions are very far from being wanting for saturating his diocese with Bibles; and that the Society's 50*l.* premiums are not supplied from its own resources, but by "the generous munificence of a noble benefactor." This brief statement seems due not only to the Society, but to those who have subscribed to its objects, and

"The Society," remarks his lordship, "originated in the necessities of the diocese; in its very imperfect means of clerical education; and in the want of some establishment which might, in some considerable degree, supply the advantages of an university education. And what has been the conduct of this 'provincial association,' whose proceedings the reviewer is sure are injudicious? The most cordial co-operation of the clergy from all parts of the diocese; and even, with our poor endowments, the unwearied contribution of their best means for nearly twenty years, which, with the aid of English benefactors, have raised our preparatory funds towards effecting our long projected establishment, to the amount of 15,783*l.* 19*s.* 3*d.* in the three per cents. What now is the present result of the zealous and persevering endeavours of this 'provincial association?' The actual commencement of operations for building a college near Lampeter, in Cardiganshire, for the education of young men intended for holy orders, who cannot afford the expense of an university education; with the approbation and generous aid of the two universities, crowned with his majesty's most gracious and munificent donation of one thousand pounds."

The utility of an appropriate course of studies for young men intended for holy orders, and the want of an institution which should unite in some considerable degree the advantages of an university education, by combining a progressive method of theology, literature, and science; with the regularity of moral discipline, first induced the Bishop of St. David's, in the year, 1804, to propose the establishment of a clerical seminary at Llanddewi Brefi, for the education of future candidates for orders in the diocese of St. David's, who could not afford the expense of an university education. The great extent of the diocese, the poverty of its benefices, and the

might wish for an explanation as to the alleged misapplication of its funds. We will only add on the subject of Mr. Tebb's Essay, that we are glad to find so competent an authority as the Bishop of St. David's concurring in the pressing necessity of strengthening our penal laws against the crime of Adultery. Our present code is disgracefully lax and inefficient. Mr. Tebb's valuable work contains some reasonings and suggestions of great moment on this subject which it is his main object to press upon the attention of the legislature and the public.



inability of the generality of candidates for the ministry in it to pursue their studies at an university, rendered such an institution peculiarly necessary in that diocese. Many objections having been made to Llanddewi Brefi, on account of its remote situation, the want of a market, and its inaccessibility for want of turnpike roads; the offer of another site, dry, airy, and healthy, in the precincts of Lampeter, a small market town, a few miles distant from Llanddewi Brefi, was made by the lords of the manor of Lampeter, with a benefaction of one thousand pounds. The great superiority of the new site over that of Llanddewi Brefi, gave a new impulse to the undertaking, and brought an accession of most liberal benefactions, which his Majesty was graciously pleased to augment with the above-mentioned munificent donation. The college was in consequence founded last August, (see *Christ. Observ.* for 1822, p. 595.) "The establishment of St. David's college," remarks his lordship, "though intended chiefly for one Welsh diocese, may eventually be useful to the other three; and in proportion as the Welch clergy are employed in their ministerial duties in England, it may be beneficial to the whole church. It may also relieve the universities, by retaining at home many young men who might otherwise venture beyond their means to resort to them. The proof which the universities have given of their approbation of the undertaking, by their very liberal contributions, affords a most encouraging testimony to its utility."

#### PARIS SOCIETY FOR PROMOTING CHRISTIAN MORALS.

An institution was formed at Paris, towards the close of the year 1821, entitled "*La Societe de la Morale Chretienne*," the plan and proceedings of which we feel great satisfaction in laying before our readers. The objects of the Society are to keep alive the public attention to the pure precepts of the Gospel; to shew their beneficial influence upon mankind, and to promote their wide extension in every work of peace and benevolence. The Society proposes to procure from every country, and under whatever form, interesting intelligence respecting measures in progress for the moral and physical benefit of the human race; and to promulgate both in occasional publications,

and in a regular periodical work dedicated to that express object, the result of their researches, with a view particularly to stir up their countrymen to enter warmly into every useful design of Christian virtue and beneficence. They wish to demonstrate that nothing really true or good can be effected but upon the moral principles of the Gospel; at the same time avoiding all points of controversy among those who call themselves members of one common family. Politics and all other subjects irrelevant to the Society's benevolent objects, are excluded from its proceedings. Frenchmen or foreigners are equally admissible as members, being proposed by two members and balloted for. The minimum annual subscription for a member is 25 francs, for which he will receive the Society's monthly "*Journal*," eight Numbers of which have appeared, and which is to be continued regularly. Strangers may purchase the work (forming annually two small 8vo. volumes) for 15 francs, in Paris, or 18 in the departments. It may be procured from Treuttel and Wurtz, in Paris, Strasbourg, and London.

From the eight numbers which have come to our hands we might extract various articles of intelligence, highly interesting to those who have at heart the extension of moral and benevolent institutions upon the continent of Europe. This we may do at some future period. At present, however, we must be content with briefly mentioning some of the objects to which the Society has hitherto turned its attention; premising, in justice to its infant efforts, that its labours have necessarily in the first instance been chiefly confined to procuring information, and opening an extensive course of correspondence, which promises in its results greatly to benefit not only France, but every place where the influence or reaction of the Society may extend. Among the points to which the Society has directed its views are the improvement of prisons and prison discipline; the abolition of lotteries; the suppression of gambling houses; the improved construction and management of lunatic asylums; the extension and improvement of education; the promotion of principles of international peace; the extinction of the African Slave-trade; the mitigation of the horrors of slavery, and the final abolition of slavery itself. A considerable portion of the Society's initial proceedings consists of a correspondence with private individu-

als and charitable institutions in this country connected with the above-mentioned objects ; and many a ray of light, we trust, has been elicited, and many an engine silently set at work, the beneficial effects of which may be felt long after the first promoters have rested from their labours. We are glad to see in the list of the society's members several of our own countrymen, and shall be most happy if our recommendation of its important objects should assist in adding to their numbers, especially among our fellow-subjects residing or visiting in France. The institution has commenced its labours under highly respectable and liberal patronage, both French and foreign.

It may be necessary to add, that in declining theological controversy, the founders of the Society have stated that they reject most earnestly the supposition that they are indifferent to the distinctions of religious doctrines, or that they wish to merge the peculiarities of Christianity in the vague generalities of Deism. Their object being simply "the application of the precepts of Christianity to the social relations of life," they justly consider that this may be effected without sectarian disputes ; as we see every day, in our own country, in the conduct of charitable institutions not immediately of a religious character—such as hospitals, prison discipline, and anti-slave-trade societies.

We venture most respectfully and earnestly to urge upon the conductors of the Society a rigid adherence to this leading principle of their institution.

#### POOR PIOUS CLERGY SOCIETY.

The following are extracts from letters received by the Committee of this Society in the course of last year. They afford unhappily but too ample proof of the necessity and utility of the institution. It is deeply afflicting in itself, and not a little discreditable to a church and country so opulent as ours, that numerous instances of deep and bitter poverty should be found among our clergy, and these not confined to individuals of indifferent character or principles, but too often among clergymen of regular education, unblemished conduct, scriptural piety, unwearied activity, and extensive pastoral usefulness. This painful subject deserves far greater public and parliamentary consideration and sympathy than it has received.—

1. "Notwithstanding all the economy used by us, my debts are many, and often upon my mind, from fear that I shall not be able to discharge them; for, as my children advance in years, their schooling, their clothing, and their maintenance, considerably increase, and my salary remains the same ; while the glebe-fields which I farm I made no profit of in the years past, and this year I am a great loser, in consequence of the wet harvest greatly damaging the wheat I had for the use of my family. I hope the Committee will have compassion on me, and give me a helping hand. My salary is 80*l.* per annum ; no private income ; SEVEN always in family. The average number of our monthly communicants is about forty. We have a National School, which I superintend. The District Society at ——supply us with books."

2. ——"My incumbent, with a large family continues to be very poor, which, unfortunately for me, involves me in difficulties. Out of FORTY pounds, my annual but nominal income, I received no more than *half* the sum for the last twelve months. The parishioners are kind people : but as they are poor, they can afford me but little assistance. They are in general attending my ministry, and the church is pretty full every Sunday. The Sunday-school is thriving, and the number of communicants increasing ; but as I have a WIFE and FOUR young children dependent upon my stipend solely for livelihood, I find that I must, though much against my will, (unless I be helped from some quarter or another,) undergo, before long, the very grievous task of being separated from this kind people."

3. "During great part of the time I was at college, I was living totally without God in the world. The consequence was with me as with many others, I got sadly involved in debt. My father, having a very large family, was utterly unable to render me any assistance. At the latter part of my residence God visited me, I humbly hope, with a due sense of my follies, and an experimental knowledge of his Gospel. My curacy is 100*l.* per annum ; 50*l.* I devote annually to my creditors, and 20*l.* to insure my life for their benefit. I have therefore left only 30*l.* annually to subsist on, and the produce of a cow and garden not more than 6*l.* besides."



4. "In consequence of the great agricultural distress, ten pounds per annum have been withdrawn from the curacy of —. I feel quite ashamed again to solicit your charity; but alas! dire necessity has a tendency to banish those feelings which humility would ever studiously foster. I have no other resource to which I can apply, being the eldest of ten unprovided for children. My income is 115*l*. We are FIVE in family depending on my income for support. There is a Sunday-school in each parish. We have also a Bible and Missionary Association. Every cottage, where any one of its inhabitants can read, contains a Bible. Many Prayer-books, Homilies, and Church-of-England Tracts, have been distributed among the poor."

5. —"My dear wife has been heavily afflicted for half-a-year, quite unable to take care, in any degree, of her numerous young family. The expenses attending her affliction, with those respecting my dear departed child which I had not overcome, have caused my bills to be this year much more than usual, and my income is the same. The physician advised me yesterday to send her to —; but I am afraid she is too weak to bear the journey, and I am destitute of the means to support her there for a few weeks. My income is seventy-four pounds. I have six children dependent on me for support. The number of my congregation is as many as the church will contain, being about 4 or 500, and the communicants about 140—Sacraments monthly."

6. "The necessity of my circumstances excites me to make application to the Society. Like my blessed Lord and Master, I continue, it being his gracious will, in a low estate in this world, tried with the painful incumbrances of debts. I have a family of TEN children to support with a salary of fifty pounds per annum. The harvest last year was so bad that the corn was much damaged, and almost spoiled; and I shall be obliged to buy corn till the next harvest. I trust I shall be considered a proper object of your charitable relief; and that the Lord will bless and prosper all my benefactors, is the earnest prayer of &c."

7. —"I beg leave to inform you of the death of my dear husband, who departed this life in the assured hope of being happy for ever! I was left with EIGHT dear children, to lament the loss

of an affectionate husband and a most tender and indulgent parent; my oldest boy is now near 16. I have six with me, one boy and five girls. This is a true statement. Can I beg the favour of you to lay it before the Committee, from which we once received a most bountiful present, and which relieved the mind of my lamented partner greatly. It was of infinite service to us. I feel very thankful to the Almighty for the many kind friends he has at different times raised us up. May he give us grace to make a right use and improvement of all the mercies he bestows upon me."

8. "Being in very distressed circumstances, and feeling unwilling to make a disclosure of them to any other person, I have at length resolved to lay my case before you, for the information of the benevolent Society, for whom you act as Secretary. In reply to the questions contained in your circular, I beg leave to state as follows:—Thirty pounds per annum salary—no private income—number of congregation between three and four hundred—number of communicants when I first came to the parish two years ago were 9, now between 50 and 60—one Sunday-school superintended by myself. I have distributed many Bibles, Testaments, and prayer-books, to nearly all the population."

9. "Yesterday I received your favour, inclosing a bank-bill of —. My dear partner and myself were astonished, and overpowered with gratitude, at the bounty of your Committee, and the kindness of a gracious Providence. I trust the mercy will make a deep and lasting impression on my mind, and cause me to be more diligent in the service of so good a Master. Were it not for the generous relief afforded by your Committee, I should be in great distress, and the cares and anxieties of my situation would have followed me into my closet and my pulpit; but through their liberality, I now go on my knees with gratitude, sit down to my study with pleasure, and shall tomorrow go into my pulpit with joy. Often did I endeavour to soothe the dejected spirits of my dear partner by that consolatory passage, 'The Lord will provide.' Often did I assure her, that HE cared for us. Now have we found, by blessed experience, that he doth indeed provide, that he doth indeed care for us."



10. "This situation is most important, as *there is only one church to a population of ten thousand souls—income eighty pounds*—nothing else from any certain or occasional source—a

wife and FIVE children (a SIXTH is soon expected) and all dependent upon the father's income for support. During the last two or three years I have been much exercised with affliction."

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## View of Public Affairs.

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### FOREIGN.

FRANCE.—The vote of a hundred millions of francs for the war against Spain has been carried in the French chambers, but not without several intemperate debates. In one of these, in the lower chamber, M. Manuel having uttered some vehement remarks, in which he was considered, though most unfairly, as justifying regicide, a general uproar ensued, and the sitting was obliged to be suspended. The result was, that on a subsequent day M. Manuel was expelled the chamber for the remainder of the session. The day after this vote he took his seat in the chamber with a party of friends; and refused to retire till he was dragged out at the command of the president by the gendarmerie, the National Guard having refused to execute the order. M. Manuel, and Mercier the Serjeant of the National Guard who declined obeying the order, have become popular favourites; and the public indignation against the ultra party has been every where warmly expressed. The Left side of the chamber have absented themselves from the debates, not considering any act valid which may take place during the expulsion of a member. It would appear to us, that in this they are to blame; and the ultra party still more, in carrying matters to extremities, and particularly in not allowing M. Manuel to make the explanation which he wished to make, and which, judging from the remainder of the speech as it has been published by himself, would have prevented all the subsequent proceedings which have agitated France to its centre. He had only uttered half a sentence when he was interrupted; the second half would have shewn that his meaning was almost the reverse of what was attributed to him.—It cannot be denied that every deliberative assembly must pos-

sess a certain power over its members, in order to the due discharge of its functions, which would always be liable to derangement if a refractory individual might not be silenced or expelled; but this power should be exercised on something of fixed principle, and should be regulated by known rules. By absenting themselves, however, from the sittings of the chamber, the opposition deprive the public of the benefit of those constitutional discussions which are always, in the end, if judiciously and temperately conducted, serviceable to the progress of truth and liberty, however incapable they may be at the moment of effecting their immediate object. There is nothing which the ultra party so much dread as inquiry, discussion, and the free collision of mind with mind. We see this throughout their whole policy; in education, in religion, and in the affairs of civil government. Even Pestalozzian establishments and independent schools, especially those on the system of mutual instruction, which at one period were making such hopeful progress, have been either discountenanced, or as far as possible drawn within the range of ultra influence. And the government begins to frown even on Protestant Bible Societies. Soon, if affairs proceed as their projectors seem to wish, no author in France will dare to write any thing, no printer to print any thing, no instructor to teach any thing, no individual to whisper any thing, but what the votaries of religious and political bigotry may sanction. And here lies our great fear for that unhappy country; for as we cannot for a moment suppose that "the clock of ages" can be finally put so far back as the ultra party desire, or that the shadows of night will really return on the face of this enlightened nation, we dread the convulsions which may yet ensue, the tremendous

struggle, in which may again be agitated—not perhaps without a long period of bloodshed and suffering—all those interests which more than thirty years of fearful confliction have not yet adjusted.

The duc d'Angouleme has set off to join the army, which is stated to consist of 90,000 men. The advanced guard of 30,000 men has been for some time on the frontiers of Spain. May the God of battles, who is also the author of peace and the lover of concord, avert in his mercy the awful portents of this afflicting crisis! The declarations of the British government in both houses of parliament indicate, that scarcely any rational hope now remains of peace being preserved between France and Spain.

**SPAIN.**—Whether Spain is capable at the present moment of resisting the mighty shock which is preparing for her, is a question which cannot be thought of without some considerable apprehension. Neither her finances nor her military establishments would appear equal to the prompt repulse of a powerful invading army, especially when we consider the wide extent of her internal disorders. She has however to calculate, on the other hand, on the civil discontents of France; on the spirit known to pervade the French army, and so strongly demonstrated in the affairs of M. Manuel; on the countenance of free governments throughout the world; and, we would hope, in the event of invasion, on the rising enthusiasm of her own population, who are not likely to be effectually conquered unless it becomes their own wish to be so. The conduct of the legislature and government has continued to be spirited and decisive. The extraordinary Cortes, which closed on the 19th February, provided, before their dissolution, for the transfer of the seat of government from Madrid to some other place, in case the capital should be menaced by a foreign army. The king refused to sign this act, and dismissed his ministers who pressed it; but the public agitation became so great that he was obliged to restore them. They afterwards resigned voluntarily, and new ones were appointed. The ordinary Cortes met on the 1st of March. The speech from the throne, and their reply, were both couched in the strongest language of constitutional patriotism.

They place their cause on the broad basis of international justice, declaring most urgently that the fundamental laws of Spain can be dictated only by herself, and that they will resist to the utmost extremity all hostile interference. The regular Cortes quite concur with the extraordinary Cortes in the propriety of removing the king, court, and legislature, should the metropolis be threatened. Seville is spoken of as the most likely place of retreat. The Constitutionals are stated to have nearly exterminated the "army of the faith," the allies if not the stipendiaries, of France.

**PORTUGAL.**—An attempt has been made in the province of Tras os Montes to produce a counter-revolution. The Conde de Amarante has raised the standard of rebellion at Villa Real, and is stated to have under his command a hardy and desperate band of peasantry. The Cortes thought it necessary upon the receipt of this intelligence, instantly to pass an act somewhat similar to the suspension of the *habeas corpus* act in this country. It is to be feared that those who organized or fomented the disturbances in Spain may have found their way to Portugal also; where, however, there is, if possible, still less shadow of reason for interference than in Spain, as the Constitution was effected with the most prompt acquiescence of all the public authorities, the King himself being among the foremost in sanctioning the measure.

**CHINA.**—A dreadful conflagration broke out in Canton on the 1st of last November, and continued till the morning of the 3d. The number of houses destroyed is estimated, according to the English account at 13,700: the Chinese make it 16,000. Five hundred Chinese are calculated to have perished. The East-India Company have lost property, it is said, to a large amount. Their treasure was saved. Forty thousand Chinese are said to be deprived of their habitations; and some years must elapse before Canton can recover its former condition.

#### DOMESTIC.

We have already alluded to the declarations of ministers as to the improbability of peace being preserved between France and Spain. They have engaged to lay before Parliament, soon after the Easter recess,



the correspondence between this country and the continental powers on the subject. They appear wisely to have endeavoured to prevent this country from being rashly committed as a party in hostilities.

The important subject of Irish tithes has been brought under parliamentary discussion. Mr. Hume proposed the appointment of a committee to carry into effect several resolutions; stating, that the property of the bishops, deans, and chapters in Ireland is public property, under the controul of Parliament, either for the support of religion, or *for any other beneficial object*, due regard being paid to the rights of every person at present in the enjoyment of such property; that it is expedient to inquire whether the Irish Church establishment is not greater than is necessary, both as regards the number of persons employed, and the amount of their income; and if so, whether a reduction should not take place, with due regard to all existing claims; and that the best interests of Ireland require a fair commutation of tithes. In the course of his speech, Mr. Hume stated, that his object was gradually to reduce the members of the Irish bench (as the present possessors die off) to one archbishop and four bishops, instead of four archbishops and twenty-two bishops. The whole remaining body of dignitaries he also considered far too large; and as for deans and chapters he thought them wholly useless, and proposed that such appointments should be left unfilled up as they became gradually vacant. He introduced his resolution with premising, that Ireland contains 6,800,000 souls, of whom 5,820,000 are Roman Catholics; that consequently only 980,800 Protestants (and of these a large part were Dissenters) remained to be benefited by the ministrations of the Established Church; that the revenues dedicated to this service were far too large; that two-elevenths of the whole of the land is the property of the church; that of 14,800,000*l.*, the annual rental of Ireland, not less than 2,500,000*l.* (equal, he thought if duly improved, to 3,250,000*l.*) belong to the established clergy; that in the year 1819 out of 1239 beneficed clergymen, 531 were non-resident; and that of the remainder, *called* residents, a large portion lived many miles from their benefices. He proposed that all the clergy should have an income of from 150*l.* to 500*l.* per

annum; instead of their present great disparity of remuneration. The honourable member's sweeping propositions, we need not say were rejected by the house; not less on account of some of the fundamental principles upon which they proceeded, than for the exaggeration which evidently prevailed in his details. On a subsequent evening, Mr. Goulburn brought forward the plan proposed by government for the amelioration of the Irish tythe-system. It consists of two parts. The first is a bill to promote a temporary composition of tithes; the second for a permanent commutation. The first proposes that the Lord-lieutenant shall have the power, upon the requisition of an incumbent or of a certain number of the tithe-payers in his parish, to direct the assembling of a special vestry, to be composed of tithe-payers of a certain amount, who shall be authorized to choose a commissioner on behalf the parish, to negotiate with a commissioner chosen by the incumbent; the two commissioners, if necessary, choosing an umpire. The commissioners thus voluntarily appointed by both parties (for the measure is not compulsory on either) are to take the average price of corn for the three preceding years, in order to fix a composition, which is to be renewed in the same manner triennially. The manner of levying the composition is to be by the parish assessors, in the same way as the *poors'* rates. This is to our minds far the most important part of the plan, as it will prevent the present painful collision between the clergy and their parishioners respecting the payment of tithes; the odium resulting from which is most injurious to the repose of the pastor, and to the spiritual interests of his flock. The second bill proposes, that wherever the mutual consent of a clergyman and his parishioners shall be obtained, a permanent contract may be entered into to secure the incumbent an equitable portion of land in lieu of tithes. The national debt commissioners are, if necessary, to advance money to purchase the land; and are to be paid their interest and principal by means of the tithes, at the valuation fixed in the composition, and which the officers of government are themselves to levy. Objections, and strong ones, may doubtless be made to this or any other measure for the commutation of tithes; but all the circumstances of Ireland considered, we



think the plan calculated to be of great utility. The annunciation of it was most cordially received by all parties in the House of Commons.

We are glad to state, that a bill is to be brought before Parliament to relieve the clergy from the well-meant, but injudicious, obligation of reading the act against profane swearing four times a year during Divine service; and that, from some hints thrown out by several speakers, it seems probable that the similar enactments in the marriage act, and other acts, will be rescinded, and care taken to prevent this interference with the service of God in all future statutes.

Another subject is also before Parliament, and one of a most weighty character, and respecting which the only wonder to every wise and humane mind must be, that the consideration of it has been so long delayed—we mean the state of Slavery in our West India Colonies, with a view to its amelioration and ultimate extinction. That the miseries of the Slave should be nearly what they were, before the narrative of those miseries first thrilled through the ears of a British Parliament; that even since the abolition of the Slave Trade, the human being pronounced by that abolition to have been cruelly and unjustly torne from his home, should remain in the same unmitigated state of bitter captivity to which his brutal captors consigned him; that his unoffending infant after him should be condemned to wear his parent's chain, in interminable bondage; that tens and hundreds of thousands of our fellow-beings and fellow-subjects should be suffered to pass through life, toiling beneath the terrors of the lash, destitute of all that makes life valuable: degraded, so far as man, originally created in the image of God, *can* be degraded, by ignorance and vice, by stripes and oppression; that in the third decade of the nineteenth century such a state of things should exist within the dominions of this free, and happy, and liberal-minded, and, Christian country, is indeed an anomaly which cannot be contemplated without extreme surprise, as well as pain. It is not necessary to allude to particular instances of cruelty, in order to shew the incalculable mischiefs of such a state of things; and that not to the slave only, but, in the end, to the master, and to the country that allows the uncontroled perpetuation of slavery. Our readers

will have perceived, in the excellent paper which we have inserted in another part of our number, (see Religious Intelligence, p. 186.) that the advocates for the mitigation and gradual extinction of slavery rest their cause upon the inherent and inseparable mischiefs which it involves; and not upon the frequent and affecting instances (which, however, must not be forgotten) of individual barbarity. We can trace the hand of a beneficent Providence educating good out of evil in the aspect which this great question has begun to assume; for had the extinction of the traffic by all the powers of Europe been at once completed, and had the interest of the slave-holder so far overcome the ordinary prejudices of a slave colony as to raise his unhappy victim but a very few degrees in the scale of humanity, the great question might have died away and been forgotten, and West India Slavery have continued to deform the creation for centuries to come, or till worn out by its own innate self-destructive properties. But the obstinate retention of the traffic abroad, and the manifest indisposition in our own colonies—effectually to ameliorate the condition of the slave, have forced the whole subject upon the public and parliamentary attention; and greatly are we deceived if the reform and final extinction of this inhuman system may not be calculated upon at no great distance of time.

The shape in which the question has been introduced to the British public and the legislature has been peculiarly adapted to secure attention and inquiry. A petition has been presented by the great leader of the protracted parliamentary struggle on the slave-trade, from a body of persons—the Society of Friends—as well known for their disinterestedness and abstinence from political or religious janglings, as for the long tried liberality and firmness with which they have interposed between the slave-trader and the unhappy victim of his cupidity. They also had been the first to petition against the Slave Trade. We have so far exceeded our limits that we regret we cannot give even a brief outline of Mr. Wilberforce's eloquent and convincing address in presenting the petition. He considered that the object which the petitioners wished to ensure was recommended not less by sound policy and the true interests of the colonists themselves, than by justice and humanity to the slave. He was

sure, whatever obstacles might be thrown in the way of the cause he advocated, it would and must prevail at last. His health not allowing of his bearing the whole fatigue of this great contest—for a contest we fear it will be—Mr. Buxton has undertaken to bring forward the subject, and is to submit a motion on the 7th of May, for a Committee to consider the state of slavery in the West Indies. The views of the benevolent individuals who have this subject at heart are not novel: Mr. Wilberforce has alluded to several eminent statesmen, who have sanctioned those views; among the rest, Mr. Burke, Mr. Pitt, Mr. Fox, and the late Lord Melville. To them he might have added the name of a reverend prelate, not *then* in Parliament—the present Bishop of St. David's—who as long since as the year 1789, published, anonymously, a work which he has since acknowledged, entitled "*Considerations on the Abolition of Slavery and the Slave Trade, upon grounds of natural, religious, and political Duty.*" We are particularly anxious to urge the subject upon our readers on the second of these grounds; but for the present we must take leave of them and of the question. They will find many very important facts and arguments connected with this and other parts of the subject, in a pamphlet recently published, entitled "*Negro Slavery, or a View of some of the more prominent Features of the State of Society, as it exists in the United States and the West Indies.*" They will be particularly affected by some statements

given in that publication, on the testimony of Mr. Cooper, a missionary to the slaves in one of the islands, who was obliged to return home on account of the difficulties thrown in the way of the religious instruction of the slaves by the incessant labours exacted from them. The whole question of free and slave labour, and the impossibility of the latter competing with the former, will be found ably discussed in several recent pamphlets) and among others, in Mr. Hodgson's valuable "*Letter to M. Say.*" Parliament will, we hope, enter fully and cordially into the whole question. Our legislators surely will not allow it to be said that they can humanely attend to the comforts of the inferior animals—that they will not suffer a horse to be wantonly injured, or an ox appear in Smithfield market with marks of unnecessary laceration—without interposing and punishing the offender; but that human beings, their fellow-subjects, may be exposed to the same, or harsher treatment, without commiseration or redress. We will not even venture to imagine such an alternative; for even if the Negro race were as brutish as some who ought to know better represent them; if facts proved, what they clearly disprove, that they cannot be civilized, or christianized, or instructed; still they would deserve, and the more so for this imagined imbecility, that they should repose under the protecting arm of a British Legislature, and enjoy the ameliorating privileges of our common Christianity.

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### Obituary.

#### THE LATE BISHOP AND ARCHDEACON OF CALCUTTA.

WE have been waiting the publication of such a full and authentic record of the life, character, and writings of the late Dr. MIDDLTON, the proto-bishop of Calcutta, as might enable us to add some interesting notices to those which have at different times appeared in our pages relative to that much-lamented prelate. In the mean time we are warned by the decease of another respected dignitary of the Indian Episcopal Church—the very individual on whom especially devolved the melancholy office of paying the last tribute to his lordship's memory in his own cathedral\*—not to delay any longer the brief sketch which we proposed to exhibit.

\* Archdeacon LORING preached a funeral sermon for the Bishop, in the morning (July 14); and Mr. Parson in the afternoon. Neither of these sermons, we believe, has been published either in India or in this country.

The principal passages of his lordship's literary and public life have already been recorded in our pages. In our volume for 1809, appeared a review, continued during three Numbers of his lordship's celebrated and justly valued work on the Greek Article, which we endeavoured strongly to recommend to the attention of the public. In our volume for 1813, p. 674, we gave an account of his truly interesting and excellent Charge to the Rev. Mr. Jacobi, on his proceeding to India as a missionary. Our next volume recorded his own appointment to that country as its proto-bishop. In our volume for 1819, p. 470, we gave entire his lordship's celebrated letter respecting the best method of promoting Christianity in India; which we venture to pronounce, and still consider, as "one of the most important documents of a religious kind which has ever appeared in our pages." In our volumes for 1820, p. 558, and 1822, p.



58, will be found some interesting extracts from two of the sermons which his lordship found time amidst his oriental labours to publish for the promotion of Christianity both among the Native and European population in his diocese. Some of the masterly details respecting what will long perpetuate his name as a most important literary and Christian benefactor to India—the mission college at Calcutta—may be found in our volumes for 1821, p. 456, and p. 843; and 1822, p. 59. Our present volume (see Number for January, p. 64,) records the measures taken by the Society for promoting Christian knowledge, to honour his memory by the erection of a monument for him in St. Paul's cathedral, and endowing five scholarships in his college at Calcutta, according to a plan which he himself had suggested. We might mention several other references in our pages to his learning, his anxiety for the promotion of Christianity, his zeal for the welfare of the natives of India, and his indefatigable labours in the high duties of his station. But the passages already alluded to will present to our readers, far better than we could do by a summary mention, the general outline of his lordship's sentiments and conduct. We shall therefore at present confine ourselves chiefly to a list of facts and dates, adding two or three extracts from the testimony of those who knew him intimately both before and after he left this country.

Dr. Middleton was born in Jan. 1769, at Keddleston in Derbyshire, and was the only child of the Rev. Thomas Middleton of that place. He was educated at Christ's Hospital, whence he proceeded upon one of the school exhibitions, to Pembroke Hall, Cambridge, where he took the degree of B. A. 1792; M. A. 1795; and B. and D. D. in 1808.

In March 1792, after taking the degree of B. A. and being ordained deacon by the then Bishop of Lincoln (Dr. Pretymann), he entered upon his clerical duties at Gainsborough. In 1794 he was selected by Dr. John Pretymann, Archdeacon, and brother of the bishop, to be the tutor of his two sons. The bishop presented him, in 1795, to the rectory of Tansor, in Northamptonshire. About this time he published a periodical essay without his name, entitled "The Country Spectator." In 1797 he married Elizabeth, eldest daughter of John Maddison, Esq. of Gainsborough. In 1768 he published, "The blessing and the Curse; a Thanksgiving on the occasion of Lord Nelson's and other Victories; and in 1802 obtained from his former patron the consolidated rectory of Little Bytham, with Castle Bytham annexed, which he held with Tansor by dispensation. In 1808 he established his reputation as a scholar by the publication of his celebrated "Treatise on the Doctrine of the Greek Article, applied to the Criticism and the Illustration of the New Testament;" and the following year, his "Christ Divided, a Sermon preached at the visitation of the Lord Bishop of Lincoln."

In 1810, he began to act as a magistrate for the county of Northampton; but in 1811 resigned his living in that county, upon being presented to the Vicarage of St. Pancras, Middlesex, and Puttenham, Herts.—In April 1812, he was collated by the bishop of Lin-

coln to the Archdeaconry of Huntingdon; and in the autumn of the same year he directed his attention to the deplorable condition of the parish of St. Pancras, in which he found a population of upwards of 50,000 persons, with only the ancient very small village church, which could not accommodate a congregation of more than 300. On this occasion he published "An address to the Parishioners of St. Pancras, Middlesex, on the intended Application to Parliament for a New Church, 8vo. Dr. Middleton caused a bill to be brought into Parliament, for powers to erect a new church. The bill was lost, in the debate upon the second reading.

The chief remaining memoranda of his life will be found by referring to the passages above noticed, in our former volumes. His lordship expired at Calcutta on the 8th of last July, aged 53 years, after a short but severe illness of only a few days, leaving a widow, but no children. We need not add, how deeply and universally his loss has been lamented both in Great Britain and India.

Mr. Archdeacon Pott, in proposing at a meeting of the Society for promoting Christian Knowledge the resolutions already referred to, so honourable to the memory of Dr. Middleton, remarked as follows respecting the reluctance with which his friend accepted the Episcopal charge of India.

"I have heard him say, in the warm effusion of his heart, that he had revolved the subject which had been placed before him by the wishes of those who, with so much judgment, selected him for this charge; and that having, without eagerness of mind, or overweening confidence, surveyed the matter on all sides, and having lent an ear to the call, he thought that it remained for him to cast every care behind him, and to address himself with an humble trust in the good providence of Almighty God to the work to which he was appointed.

"I had occasion to see something of the course of study in which he was then occupied, which was various in its objects, but directed to one end. I had often felt the power and energy of his comprehensive mind, the compass and sagacity of which have since been so signally displayed; and I may, I hope, be allowed to say, that the Church of England, by the care of those who preside in it, with whose advice and approbation we must all feel convinced that the new-formed diocese received its first appointed pastor, discharged a weighty trust with a singular discretion."

"Mr. Parsons, in his funeral sermon (an extract from which he allowed to be taken by the Corresponding committee of the Church Missionary Society), remarked:

"To advance under God the good work of Brown, Martyn, and Buchanan, the Bishop has appositely given to the cause of missions the identical sort of sanction which it wanted. It wanted political countenance, and the reputation of sound learning. Judged dangerous in its apparent disregard of political cares, it was judged of disputable orthodoxy in point of doctrine. In the Church, it had been supposed to characterize a party. Stability and ballast appeared to be wanting to this ark upon the waters. Old institutions



for the purpose did comparatively nothing toward it: the Government of England had not expressed itself favourably on the subject, beyond an ancient indication or two, grown obsolete: the universities, as such, sent forth no men in the cause: it was prosecuted but collaterally, and by individual efforts: no provision existed, humanly speaking, for the continuance of missionary exertions in the Church. Our departed Bishop has conferred upon the missionary cause, according to his predilections as to the mode of it, every attestation, aid, and honour, which it could expect to receive from him. Instead of a dangerous project, he has, with reason, said, that it, or nothing, must prove our safety in these possessions—that it were preposterous to suppose ourselves established here for any purpose except to make known the Son of God to a people ignorant of him. He gave the missionary cause his heart. During life, he employed on the Mission College all his elaborateness and accuracy of attention: in death, he has bequeathed to it the choice of his books: he has also bequeathed a part of what expresses the heart of man, his money: lastly, he had bequeathed to it, if it should please God, his very bones: he had looked to it, as Jacob to the holy land, saying, *There they shall bury me!*"

Archdeacon Loring had observed, in reference to the college, in the sermon which he had preached in the morning—

"It was to the new mission college that the Bishop eagerly looked, as a sure means of extending knowledge to the people of this country. This institution was the nursling of his latter years. It occupied his attention many hours of every day; and his anxious mind was daily gratified with the expectation of seeing it in full operation."

The writer of this statement is himself now no more. We copy the following notice respecting him from a Calcutta journal.

"We perform a painful task in announcing the death of the venerable the Archdeacon of Calcutta on the 4th September. This melancholy event was produced by a violent attack of cholera morbus, which baffled all medical skill. Archdeacon Loring was in every respect, and in the truest sense of the word, 'amiable': it was impossible to know, and not to love him. Honest, plain, and manly integrity, 'doing to others as he would be done by'; unaffected humility, 'esteeming others better than himself'; gentlemanly principles and manners, and sincere piety, all united greatly to endear this respectable clergyman to the now sorrowing circle of his friends.

"As a religious character, the Archdeacon will be judged of according to the views and feelings of those who may dwell upon his character. He regarded religion as an awful thing, and cultivated it in humility of heart, and in faith, conscious of his imperfections, and demerits, and therefore void of familiarity and presumption. His reading was in great measure of a religious kind; and as a proof of the occupation of his mind, when sickness most probably called him from his desk to his death-bed, a little book, which always lay before him, 'Doddridge's Rise and Progress of Religion in the Soul,' was found turned down open to the chapter on 'The Soul submitting to the Divine Examination the sincerity of its repentance and faith.' But the surest evidence of a truly Christian temper is charity, in its true and scriptural sense, and with this grace, Providence had greatly blessed him;—that charity which 'suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things.'"

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## **Answers to Correspondents.**

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C. W.; A CONSTANT READER; C. B. F.; JONATHAN; H.; IGNOTOS EUSEBIUS; D. C., and W. H.; have been received, and are under consideration.

The British and Foreign Bible Society have received the remaining half of the Bank Note, No. 9742, for £.100.

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